Self-Love

The Original Dream

Shri Nisargadatta Maharaj's

Direct Pointers to Reality

Translated from the Marathi book Atmaprem by

Mohan Gaitonde

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Original talks of Shri Nisargadatta Maharaj in Marathi compiled by
Shri Dinkar Kshirsagar

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Direct Pointers to Reality

Translated from the Marathi book *Atmaprem*
published by Zen Publications in 2016

Credits for *Atmaprem*

Compiled by Shri Dinkar Kshirsagar
Edited by Shri Ravindra Katre

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INTRODUCTION

The book you hold in your hands has had an interesting journey. And the journey is intrinsically linked with the advent of Sadguru Shri Nisargadatta Maharaj.

A sage named Shri Nisargadatta Maharaj of the Inchagiri sect of the Nath Sampradaya (sect) lived in the tenth lane of Mumbai's Khetwadi locality. His presence was felt in the neighbourhood because of his regular bhajans – morning, evening and night. Every Thursday and Sunday, in addition to the bhajans, Maharaj would also give a discourse. This discourse would be in the Marathi language (local language of Maharashtra and its capital city of Mumbai, where Maharaj lived).

Shri Dinkar Kshirsagar, an ardent disciple of Shri Nisargadatta Maharaj, was a regular at these bhajans and discourses, in the five-year period from 1977 to 1981. He would generally visit Maharaj in the evening, on Thursdays and Sundays as also on public holidays or on spiritually-significant days like Guru Pournima or Maharaj's birthday. At the satsang, he would meticulously jot down Maharaj's words and important

instructions. His main objective in noting these ‘meditations’ was to be able to ponder over them and allow them to seep deeper. These jottings ultimately spread over two large notebooks comprising over 500 handwritten pages. One day Dinkarji placed these notebooks at Maharaj’s feet seeking his approval. Maharaj took some time to go through them and to give his approval. He suggested that the material be made available to all those who were interested.

In 1987, that is about six years after Maharaj’s passing, Dinkar-ji remembered these notebooks and resolved to make the notes available to all. He divided the notes into 30 instalments and dispatched one instalment per month, without fail, to 300 *Guru-bandhus* (fellow disciples; literally Guru-brothers) over 30 months. Thanks to this *seva* (selfless service), Maharaj’s disciples had these priceless ‘meditations’ delivered to their homes, free of cost.

The recipients were thrilled to receive the discourses and passed them along to other friends and seekers. Ultimately these notes were published in June 2011, in the original Marathi, by Shri Nitin Ram and Shri Ravindra Katre, both residents of Pune and keen devotees of Nisargadatta Maharaj. The book was named *Atmaprem*. They earned the eternal gratitude of Marathi readers for publishing, for the first time, Maharaj’s discourses during his last five years.

Nitin provides an interesting context to the contents of the book. “Look at the way it happened. One relatively young disciple (Shri Dinkar Kshirsagar-ji) sat in front of Maharaj with a notebook. Every time something Maharaj said impacted him… it could be a sentence or an entire chunk of conversation ... he jotted it down faithfully…making note of the exact words used by Maharaj. Then he would wait till the next ‘impactful’ segment. However he was clearly not a stenographer jotting down every single word spoken by Maharaj during satsang. So his notes reflect these somewhat disconnected, but important, observations by Maharaj. We felt that any effort to over-smoothen the text, or to provide ‘connectives’ to the disjointed segments to make them cohesive, would be not only foolhardy but risky.”

Later, with encouragement from Nitin and Ravindra, *Atmaprem* was published by Zen Publications.

However, before its re-publication Zen Publications gave a copy of *Atmaprem* to Shri Dinkar Kshirsagar for his review, in order to weed out possible editing or typographical errors and to incorporate any content updates that would make the text clearer. Dinkar-ji suggested the following:

- Indicate the day and date of each discourse.
- Add a brief note about the author, Shri Nisargadatta Maharaj.
- Exclude Maharaj's earlier discourses, covering the period from 1954 to 1956, from the scope of this book and instead publish them as a separate book.

All of his suggestions were incorporated into the revised version of *Atmaprem*. Also, as per his suggestion, the early discourses were published as a separate book, *Sadguru Nisargadatta Maharaj Yanchi Durmil Nirupane*.

Later, there arose a keen desire to translate and publish *Atmaprem* in English too. Both Nitin and Ravindra responded enthusiastically. Nitin urged Shri Mohan Gaitonde, who had been Maharaj's translator for many years, to undertake the task. In response to Nitin's gentle but persuasive coaxing Shri Mohan Gaitonde-ji finally agreed to translate Maharaj's discourses, published in *Atmaprem*, into English. The result of that intimate satsang, between Maharaj's words and Gaitonde-ji's contemplation of them, is the book you hold in hand – *Self-Love*.

Translator's Note

When Shri Nitin Ram urged me to translate *Atmaprem*, comprising Maharaj's discourses in Marathi language, I was reluctant to accept the difficult task. But Nitin insisted, so I got down to the task. I remembered Maharaj's words, 'You are never the doer. Things happen and you just become instrumental to the happening of these events.'

Soon after starting the work, its nature changed from a mere task to Satsang, which means being in the company of Maharaj. It was my experience of being at the feet of the Sadguru, without leaving my home and going anywhere.

After reading various books of Maharaj's discourses published in Marathi so far, I find these discourses, written down by our Guru-bandhu Shri Dinkar Keshav Kshirsagar, to be the best. I was present when most of these discourses were delivered by Maharaj. My seat used to be adjacent to that of Dinkar. Our Guru did not appreciate taking notes during His talks, as He demanded total attention, without which transformation of the listener was impossible. I took no notes. But undisturbed attention to Maharaj's

words was not possible for me due to my thoughts, even though I did not write even a single word uttered by Him. Hence, I cannot congratulate myself for strictly following Maharaj's instructions, as Dinkar's contribution was anyhow better than mine.

Dinkar did a great job of preserving the discourses on paper, as for many years there were no tape recorders in the Ashram, which came only during the last two to three years. The normal subject for the discourses used to be the *Bhagwat* written by Sage Eknath. The other popular scripture was *Dasbodh* of Sage Ramdas. During His long span of over thirty years Maharaj delivered more than ten thousand discourses, of which only one thousand are now available in about a dozen books written in Marathi by disciples. About a hundred of them can be heard on CDs, half of which are available with sentence-by-sentence English translation.

I am not aware of any Sage in the history of mankind, who has delivered more than ten thousand discourses during His lifetime. Silence may be rare for us, but it is so natural for a Sage. One who is complete in Himself and one with the entire existence cannot find a second to talk to. When everything is seen as a dream, what importance can a *Jnani* give to the people that are seen and their problems? The Sages who gave pointers to Self-knowledge were very few, like Vyas, Vasistha, Krishna, Shankara, Jnaneshwara, Ramana, etc. For Maharaj, delivering daily discourse was only a part of the activity, to which we must add two hours of bhajans and answering disciples' queries. During the period 1971-81 He used to be busy talking for eight to ten hours daily due to an increase in Indian and foreign visitors. We must look into the cause of all this great activity.

Shri Nisargadatta received the highest knowledge – that is, of the Self – from His spiritual Master, Shri Siddharameshwar Maharaj. How could He repay His Master for this great favour? There was no question of its full repayment by doing whatsoever possible. As a partial repayment, the Guru instructed His disciple to sing bhajans four times a day, every single day – early morning, morning, evening and night. This routine was diligently followed by Nisargadatta. Initially He did it alone, occasionally joined by some of His Guru-bandhus. However, as days passed, gradually more members joined in, who later on became disciples. As months passed, the group singing bhajans became quite large. For Maharaj it was an occasion

to celebrate. He was thankful to all for joining Him in His praise of His Gurus. His feelings for all can be appreciated by reading His own remarks, ‘I was so full of joy that I felt like dancing while singing bhajans, keeping on my head the shoes of all those who were present.’ For Maharaj, they were not just disciples but His dear companions in His worship of Gurus. They were mostly from poor or lower-middle class, and were not financially well off. Some had come there hoping to get their problems solved. For Maharaj they were not false people seen in a dream. Indeed, their problems were real and needed solutions. As days passed, the disciples saw themselves coming out of difficulties and they were so happy. But Maharaj did not stop there, as He wanted to see them totally free of all illusion. Hence, His stress was on daily discourse and on offering all help to clear doubts by answering their questions during morning and evening sessions. These sessions increased after the visit of Mr. Maurice Frydman in the early seventies and the publication of *I Am That*. From all this, it will be clear that Maharaj loved to see people free of all concepts and all illusory bondage. He talked so much during His lifetime that I would prefer to call Him ‘a talking Sage.’

These discourses contain the highest knowledge available on this earth, which is given totally free to those in need. Such are very few who are fortunate enough to read these profound discourses. While reading, one should keep in mind the following words of Maharaj, ‘By reading these words you benefit as per your footing or ground. There is no going anywhere or doing anything. You are already That which you want to realize. There is no becoming but only stabilizing in your true pure being. Your very interest in these talks indicates the rising of Self-knowledge within you.’

If we have full faith in the Sadguru, we will be untouched by all the illusory appearances of this world. Even our intellectual understanding can free us of many concepts, which are a result of our living in fiction. If you are able to understand these discourses and if you resonate with their content, you can expect the transformation in you any moment. It is not the false that is holding us, but it is our own misconceptions. One who is used to living in darkness may get scared of light.

I don’t feel it appropriate to wish you a happy journey, as we are travelling together on this pathless path to our Self. More than our good wishes for ourselves, we need Sadguru’s grace, which He has already promised in direct proportion to our need and earnestness. When our expectation is for the best and the highest we should be ready to pay the right price for it, including our body-identity. Be ever ready to see the false as false.

I thank M/s Shveta Sanghani, Sachin Kshirsagar, Vinayak and Anuradha Prabhu, Manjit Singh and Eileen Maceri for their valuable help in completing this work.

Jaya Guru!

– Mohan Krishna Gaitonde

FOREWORD

You cannot see beyond what you take yourself to be or know yourself to be. As the Sadguru is beyond, you cannot know Him. If you know yourself as the body, you will see the Sadguru only as a person with a body and nothing more.

Sadguru means the whole essence…the Self in all…all as Self only! Nisargadatta is that Self in all…our true Self. It is the unstained…the timeless…free…Self. Nisargadatta means the infinite, whole, real Self… which is mine, yours and everyone's eternal nature.

Does the river get thirsty any time?! Does it want to stop somewhere?! The river does not even know how, where and why it flows. This indescribable state is something similar, in which there is neither knowingness nor non-knowingness. When something is needed, it comes naturally or goes when not required. We are not that which comes, nor that which goes away. What exists is only the knowingness of what comes or goes. That has never come from anywhere and will never go anywhere. Whatever appears to have come or gone is only an illusion, a semblance.

The semblance is only momentary…the moment may last for fifty years or sometimes a hundred years. But our Self, which is truly everlasting, never depends upon these little or big moments. It is stainless…timeless…free. The Sadguru's grace is there…it is ever there…always flowing….and its second name is Self. To know this permanent nature of ours truly and everlastingly, is the real purpose of spirituality.

I am prior to knowingness and non-knowingness, but I exist as the knower of these states, which come and go.

From ancient times, the tradition of Sages has been going on. At different times, several self-realized Sages have appeared in India. They have guided the ordinary worldly people at every step on the spiritual path. We have heard of many such Sages who have realized the Self while living a householder's life. In the ancient times, there were Sages like Rishi Yajnyavalkya, King Janaka, and in the more recent times Sages like Gora Kumbhar, Eknath, Samartha Ramdas, Tukaram Maharaj and Gondavalekar Maharaj are known to us. In this infinite tradition of Sages, there lived a Sage in the twentieth century, whose name was Shri Nisargadatta Maharaj, who belonged to the Inchagiri tradition of the Nath sect.

Sadguru Shri Nisargadatta Maharaj (1897-1981) lived in a human form in Mumbai and helped thousands of Indian and foreign seekers who met Him at His residence in Khetwadi, a bustling locality in South Mumbai. Many developed love for Him and were awakened to their true nature. Many took advantage of His guidance to get all their doubts cleared.

What is this self-love? Let us see it in Maharaj's own clear words,

'Love is not a name, love is not a word. Love is our consciousness, which you like most. Our consciousness itself is love. You like it very much and in order to keep its company, you are taking so much trouble. All the activities in this world are meant to have company of self-love. We know that we cannot have its company indefinitely. Still we do so much to continue it… that is the love.

'*Your self-love is called* Brahman. *It also exists as the world. All the names are given to that self-love. The appearance of that self-love for certain duration has created eminence, fame and history. The self-love itself is the Godliness of God, the essence of* Brahman*… just* Brahman. *In this world, what do you like most other than your self-love? You like all other*

things because first you like to be. Your self-love is a great desire; it is a great craving, a great hope…that itself is self-love. If you are not, for whom are the hopes, desires and cravings? This desire to be, hope to be or self-love must be known fully.

'By taking your body as yourself, you have hopes, desires and cravings for the things of the world. Instead, hope for your own Self, desire your Self. Your consciousness has appeared spontaneously and there is a craving to be, I must continue to exist. You are yourself a storehouse of joy, you are an ocean of happiness…but, for that, you have to reach it. All your hopes, desires and cravings based on your body-identity take you on a descending path…but your urge for the Self will take you up to fullness.'

Here everyone is searching for something. What is it that everyone is searching? Some are looking for money, some for position, someone for satisfaction and some other for immortality. Someone is after pleasure, another wants bliss, yet another wants peace and someone else wants eternity. Someone wants to be free of doubts, but the other wants contentment. You may give it any name, but everyone's search is in progress. Looking at all these names with discernment, one finds that every person is searching for only one thing and that is happiness. Generally, we know that happiness, peace and contentment do come, but they vanish in a few moments. Whatever the outward appearance of the search, everyone is in fact searching for the Eternal, the Supreme Being. Everyone is searching for one's own original Self. What could be the true reason behind this? The main reason is that most of the seekers have firm faith that they are only individuals. The real happiness is not external to oneself, but comes essentially from within oneself. But those who identify themselves with the impermanent superimposition of individuality, miss the inherent happiness and get entangled in the duality of pleasure and pain. And this comes from the misconception about one's real nature.

The second reason is the notion that one is incomplete. The third is to believe oneself as different from existence. The fourth is a continuation of the same thought, that is, to believe that something has to be done to achieve fullness or unity.

Every seeker has different ideas, understanding and beliefs regarding spirituality. The so-called spiritual search goes on, based on one's

understanding and belief. Most of the seekers put in great effort to continue their search without disturbing the accepted tenets. The search goes on by many paths and measures. Someone reads scriptures, quotations and other books and someone has regular spiritual practices like chanting the *mantra, Yoga* and meditation. Most of the seekers believe in achievements through practices and very few doubt whether 'my doing anything' can be helpful! There are as many temperaments as there are individuals, as many points of view as there are temperaments and as many directions as there are points of view.

Spiritual seekers of such different temperaments used to meet Shri Nisargadatta Maharaj, and they would get directions according to their nature. The seekers of the devotional path, as well as lovers of Self-knowledge, all had free access to Maharaj's small ashram at his residence in Mumbai. Inquisitive people of all levels came to Maharaj for guidance. They were salaried employees as well as professors, doctors, lawyers, judges, scientists, senior government officers, political leaders, etc. Shri Maharaj talked on non-duality and Self-knowledge, based on His direct experience. In brief, His teaching was *Nisarga Yoga* and its summary was "Know the Self and be at ease."

In this publication *Self-love*, you will be able to read Maharaj's discourses delivered during the years 1978-1981. Shri Maharaj used to guide seekers mainly on two levels: the initial stage and the advanced level. While reading *Self-love* this should be kept in mind. If there is a seeker who has firm faith that he is the body and he is one with his body-form, then the knowledge of the first stage was meant for him. This is akin to the *Bhagavad Gita*, as told to Arjuna by Krishna. In one way, that also belongs to the first stage in spirituality. For these seekers, Maharaj gave initiation with a *mantra*. He encouraged them to meditate regularly. All the troubles and unhappiness of the seekers are due to their body-identity, and to break that Maharaj gave knowledge of the first stage for the first thirty years of his teaching tenure. Let us read Maharaj's words in this connection,

'You are not your body, but you are the consciousness in the body, because of which you have the awareness of 'I am'. It is without words, just pure beingness. It has become soul of the world. In the absence of your consciousness, the world will not be experienced. Hence, you are the

consciousness…remember what you have heard…meditate on it. Meditation means you have to hold consciousness by itself. The consciousness should give attention to itself. This consciousness is Ishwara. *As there is no God other than this consciousness, worship it.'*

'*The knowledge "I am" is God. It is Ishwara, as well as* maya. Maya *is God's power. All the names of God are of this consciousness only in different forms. Remember the fact "I am not the body" and get firmly established. That is the sign of a true seeker.'*

'*The self-love that has appeared in the body, that is* Ishwara. *In order to propitiate that love, consider it as Guru, Knowledge, Devotion – and worship it. Meditate on self-love as your Guru. There are no incarnations,* Maya *and Brahman, other than self-love.*'

'*Stabilize in meditation. Have conviction that you are not your body, but only pure consciousness. Then, the fountain of Self-knowledge will start flowing from within.*'

'*The vital breath gets purified by chanting the* mantra. *Then, the mind and the sattva quality are also purified. That sattva quality then tells its entire story.'*

In the initial stages, the seekers had firm faith in the body-identity and they believed in the cause-effect relationship. These seekers had a feeling of a separate individual existence along with their consciousness, which had appeared spontaneously. As a result, they were involved in various activities to achieve something or to reach somewhere. Hence, Maharaj had to give them 'supports'.

The seekers in the second stage had lost their body identification as a result of their spiritual practices or otherwise. As they had no form, they were given more advanced knowledge. Krishna had given the knowledge of the initial stage to his disciple Uddhava and when the time was ripe, He had told him to forget all that. Naturally, this disturbed Uddhava and he became restless. And thereafter, Krishna gave him knowledge or direction of the second or final stage. That made him free, permanently. This total freedom was not only due to the advanced knowledge, but because of the great love and infinite faith the disciple had for his Guru, who was also his friend. We must take a special note of this fact. This love, devotion and faith helped Uddhava to practise *viveka* (*atma-anaatma vivechanam* – to discern real

from unreal) with natural ease, so that the ultimate knowledge received from Krishna could be understood. In the ultimate state, if knowledge cannot give rise to pure love, it gets restricted to just words and is unable to free the seeker permanently. Just as the fullness of love gives rise to Self-knowledge, the fullness of knowledge gives rise to pure love. Although in the initial stages knowledge and love appear to be different paths, in the later stages they show their oneness with our own Self and the illusory duality dissolves. In the final stage, it is only *viveka* that operates. In Maharaj's words,

'*Drop all that which you are not. Here, there is no question of any activity. In* Bhagavad Gita *the practice of Yoga is described. But was it necessary for Arjuna or Uddhava to do that? Both of them were true lovers of Krishna and they got realized just by listening [to Krishna]. Other people who do the practices get entangled in them.*'

'*Think only about what you are really. Forget the rest. Think about how you came to know your existence and when?*'

'*One with a sharp intellect becomes free in a short time, just by listening.*'

'*There is no doer or arranger of any of our experiences, including that of the world. It is all a spontaneous happening. The fact is that, in reality, there is nothing. Where is the middle, when there is neither the beginning nor the end? Even then, people get busy with their practices as per their concepts. It is difficult to remain quiet; hence, it is natural and convenient to get involved in activities.*'

'*After coming here, if someone really remembers only a few sentences, there will be no need for any more spirituality.*'

'*You have already read a lot and heard a lot. Now, get acquainted with the reader and listener truly and everlastingly.*'

All this noise and stirring has started only after the arising of this 'I am' consciousness. Our experience of pain and pleasure has started only after that. Remember that this consciousness is the biggest cheat. It is a quality of *sattva* or of the food-body juices. Hence, it is seasonal and time-bound. We know that we are not the known, but only the Knower. We are That, which is aware of the consciousness and is eternal, unchanging

witness to its coming and going. All the known is going to vanish along with the consciousness, but not so its Knower.

If we examine carefully, we notice some apparent contradiction between Maharaj's guidance during the initial stages and the later stages. But that is natural. In order to end the body-identity, Maharaj equates consciousness to the form of Ishwara, which is proper for the initial stages. The same consciousness is termed as a cheat in the later stages. Readers should view this contradiction with due discernment and understanding. Otherwise, Maharaj's words of knowledge will add to their confusion. In reality, Truth is our nature: beyond words, all-inclusive and not without contradictions. If It is described with one point of view, only a part of It becomes clear. The clarity changes with the change in point of view. It does not only change, but even appears to be contradictory. Hence, the 'whole' or the 'entire' needs to be observed for proper discernment. With such holistic observation all contradictions vanish, confusions end and the same Truth everlastingly opens up as our own nature. Just as a newborn child cannot be fed pure milk and just as a doctor prescribes dosage as per the sickness of a patient, a disciple gets guidance as per his or her temperament and understanding capacity.

There is knowledge of word, obtained through the word-meaning, and an understanding of the word-meaning gained through study. This is like the knowledge of a menu card in a restaurant, or like the knowledge of how to prepare a dish. This involves study and committing the details to memory, but that cannot satisfy our hunger. The maximum that any study of scriptures gives is some scholarly degree or some public reputation and honour. Definitely, it cannot give any lasting contentment…it cannot give us everlasting knowledge of the Self. How can the intellect help to know That, which is prior to it? This knowledge or information of words cannot reach the true eternal Self, which is prior to or beyond knowledge or ignorance. It will be helpful even to know that this information about words can be useful only to give an indication about our Self. Then, the Ultimate will be within our reach without any delay. Our real understanding is the true knowledge of the Self, which is infinite and self-supporting. This Self-knowledge is like a column of the multiplication table for zero. Is it

necessary to commit it to memory? This realization is blissful without a cause and there is true natural rest.

You have our best wishes on this pilgrimage of self-love. We are sure that while reading these discourses, if you get fully absorbed in them, they will be helpful in opening up the Truth. It is our wish that none of the seekers escapes the sharp edges of Maharaj's sword of words. We are certain that the one who does not try to escape will truly be saved permanently.

These discourses were originally noted by our Guru-bandhu Shri Dinkar Keshav Kshirsagar and we thank him for the same. Our senior Guru-bandhu Shri Satish Awhad was responsible for encouraging us to publish these discourses and he deserves our compliments. We congratulate our friend and Guru-bandhu Shri Ravindra Katre and his colleagues for the great effort they have put in to make this a success. I offer hundreds of pranams to Shri Nisargadatta Maharaj for enabling me to write this Foreword and for giving all His help to do that.

Love and namaskars.

– Nitin Ram

In reality…you are full of bliss.
Pain has a cause, so does pleasure, fear and worry.
Only the bliss is causeless, which you are yourself.
While searching for pain and pleasure, the fear and worry were found.
Only the bliss is causeless, which you are yourself.
It is because you have not found, not realized yourself.
Only the bliss is causeless, which you are yourself.
Bliss is your form, bliss is your colour.
Bliss is your shape, bliss is your nature.
Only bliss is causeless, which you are yourself.

What is realization…?!

What is realization exactly? Is it a study?
Not at all. At the most, study is a counterfeit coin of realization! Outwardly, study appears to be going closer to realization; but in reality it is running away from realization. The study has only a likeness of realization, then realization means perpetual, natural, effortless…Self-knowledge.

Realization is…permanent end of the search and the searcher.

Realization means…end of both of them.
Realization means…end of pain, as well as, of pleasure.
Realization means…end of any lesson and also its reader.
Realization means…end of beginning and also end of end.
Realization means…permanent end of the concepts of birth and death.
Realization means…end of a study and also of the studious.
Realization means…not just end of duality…but end of faith in duality.
Realization means…end of all that, which is thought to be understood.
Realization means…end of any support like words, quotes and books.
Realization means…true knowledge of our infinite and independent Self.
Realization means…knowledge like that of the multiplication table for zero.

With love and pranams

– Nitin Ram

Shri Nisargadatta Maharaj

His Life in Brief

Name	:	Marutirao Shivrampant Kambli
Became	:	Nisargadatta after Self-realization
Born	:	April 1897 in Mumbai on Hanuman Jayanti (Lord Hanuman's birthday), a full moon day to Smt. Parvatibai and Shri Shivrampant Kambli
Home Town	:	First Revandi, then Kandalgaon, Sindhudurg District, Maharashtra
Education	:	Up to 4th standard at Kandalgaon
Settled in Mumbai : 1920		
Marriage	:	1924 to Sumatibai
Met Guru	:	1933 Shri Siddharameshwar Maharaj
Tradition of Gurus	:	Shri Revannath, Shri Marul Siddha, Shri

		Kadsiddha, Shri Gurulingjangam, Shri Bhausaheb Maharaj, Shri Siddharameshwar Maharaj, Shri Nisargadatta Maharaj
Occupation	:	Owned five to six shops in Mumbai. After his Guru's *mahasamadhi* in 1936, Maharaj gave up everything and started his wanderings, in which he visited several places of pilgrimage. His final plan of visiting and settling in the Himalayas was interrupted by the timely intervention of his Guru-bandhu (literally, Guru-brother) Vilasananda. Maharaj thereafter returned to Mumbai.
Financial Position then	:	Just one shop left.

Scriptures often referenced in Maharaj's discourses:

Mainly *Bhagwat* of Sage Eknath, *Dasbodh* of Swami Ramdas. He also talked on *Sadachar*, *Yoga Vasishtha*, *Amrutanubhava* and *Jnaneshwari*

Initiation of disciples	:	1951 onwards. Thousands received the precious *Nama Mantra* from Maharaj. His small ashram could accommodate only twenty visitors, which increased to over fifty on the birthdays and *mahasamadhi* days of lineage Gurus. For larger attendance, public halls were booked. The highest spiritual knowledge was freely available to the earnest seeker. For many disciples it was not just the end of journey, but of the seeker entity itself
Mahasamadhi	:	September 8, 1981, 10th day of Bhadrapada, at 7.30 p.m.

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SUNDAY, 27 NOVEMBER 1977

Liberation is to be free of concepts

The actions of every living being happen in order to preserve its sense of being busy. Listen to these words carefully, for these are like sowing seeds. You will see its fruits in due course. All existence is an expression of consciousness of the One, who is the knower of conscious. The occupier and the occupied are not two but one. That One, from where the space originates, is within us.

Mind has no birth or death. Mind means language. It stops when the flow of language stops. The same applies to the word. The word originates from space and the mind from word. Your behaviour is as per your mind. In reality, you are not the doer.

Are you the clothes that you wear? No. In the same way, learn to recognise that you are not the body. In Reality, space is your body.

THURSDAY, 1 DECEMBER 1977

No time, no world

Brahman is ever present, but it is without the sense of being. Even the feeling ‘I am Vishnu’ is absent in Vishnu. What does it mean? Can it be understood by doing penance? It can be known only by *viveka* or true discrimination. Remember what you are hearing. That is meditation.

Which of your actions in this life were true? – As a child? As a young person? Or as an old person? Individually, they may be true, but their sum total should be known as false.

Liberation is to be free – to be free of concepts. It is freedom from the idea that there was or is any bondage. It is freedom from our mind, intellect and concepts. The Self is free of any expectations to exist. Hence, It doesn’t need any liberation. The knower of the centre of mind-intellect is not troubled by them. The mind-intellect only affects the body-identity.

In *Paramatman* there are no sects or cults. All systems of religious doctrines are just concepts and all concepts are incomplete.

What are the Guru's words? They are, 'You are not the body, but the consciousness within it.' Don't forget this. Then, you will not die but it will be an end of death itself. One who identifies with the body will not understand this.

When you know 'you are', the time begins and you experience the world. When you are not, where is your world? You should go beyond pain and unhappiness, so that you don't know them and have to enquire 'what are they?'. Your sense of being itself is painful. Everything is seen because of the consciousness in your body. Remember that your consciousness itself is the Guru. This is Guru's command and to be aware of it is to be in meditation. This is very difficult even for Lord Brahma. It is easier to meditate on an idol.

Whether you are aware or not, your consciousness is ever present. Without consciousness there is no time and no world. With dream consciousness, there is a dream world. The one who is sleeping witnesses this dream. In this dream, even dissolutions of many Universes were witnessed and reported.

When your mind becomes silent, you will find time for spirituality. For that, let the mind concentrate on the goal. Krishna says, 'I am That because of which the world is known. And you are also That.'

You have no experience of birth or death. You have accepted what others say. *Maya* or illusion is very strange. It allows only those who are devoted to the Guru to proceed towards the Self. Worship your Guru as your Self. Hold your consciousness firmly. If you follow your Guru, both your worldly and spiritual lives will be as you desire. The consciousness of a disciple is a great power, which can achieve anything. At least chant 'Guru, Guru' without forgetting. What you really need is devotion to your Guru.

The *gunas* or qualities are not three but only one – the *sattva guna*. When you say that you are the doer of any action – that is *tamas* or the *tamo-guna*. If you are full of activity and cannot remain quiet, then your quality is of *rajas* or *rajo-guna*. These three qualities have no pride, but you can judge one from his behaviour and activity.

THURSDAY, 22 DECEMBER 1977

You are hearing your own information

You are the only witness to your dream. Your universe is limited only to you. The Sadguru's work is to free you from your concepts. Guru's grace is needed to know that you are not the body. It is just like you are not the clothes that you wear. '*Mantra moolam Guru vakyam*' means, as the Guru says, 'I am pure *Brahman*'.

Our true nature never changes. The more you know it, the more your desires and cravings will vanish. As the Self is free of desires, your cravings cannot remain.

As individual souls, human beings love their bodies. Even after the beginning of the love for Self, the body is taken care of spontaneously. Remember this.

Guru-*mantra*, or Guru's words, describe our true nature, which we can realize. Even with a slight meditation on the Self, one becomes free of all desires, including seeking God's favour. Then, one does not harm even an

ant or a worm. After Self-realization, there will be no need to desire anything.

Your body was neither created by your parents nor by God. It developed spontaneously. As compared to your Self, all the pilgrim centres of the world appear to be too small. These places have gathered importance in your own light. Never doubt the Self or your Guru. It is the greatest sin.

Have you ever thought of taking help of your own light? The outer light is only an expression of your inner light. Your body is of a human, but your consciousness is the same in all living beings. It is not different in a human body, although the human intellect is not present in other beings. The body is alive due to the Self. Due to your body-identity, you take yourself to be someone. That will go with your true knowledge as the Self. The end of your body is certain, but with what identity would you like to die? Light of the sun and moon is nothing as compared to that of the Self.

Meditate on your consciousness. It is easier for one who is disgusted with all other activities. Your consciousness is moving not just one but innumerable bodies. Know it as the feet of Shri Guru. Be one with your consciousness. What is otherwise only a corpse contains the divine seed of *Paramatman*. You must remember this. Meditate on this flame of the Self. After being acquainted with it, it is seen as infinite. Be aware of the fact that all this is your own information. Then, your worth will not be less than that of *Brahman*. Most of your actions are out of your imagination. Now, you have heard that you are *Brahman* – put it into practice. Normally you take yourself as a man or a woman, as long as you are alive. In the same way, now you remember that you are *Brahman*. Whereas your body identification leads you to your death, your staying as *Brahman* saves you. Then time dissolves in you and not you in time. Our Self is the same as Gurudeva. That is the only place to surrender. True knowledge is the great weapon of *Brahma* and it is invincible.

A Sage looks like others, but in reality He is indescribable. When you really know Him, you become like Him. Meditate on the meditator, and not on anything else. One should be fortunate to be able to hear Self-knowledge explained in this manner.

SUNDAY, 25 DECEMBER 1977

Be calm, we are separate from all activities

We find it difficult to be alone without any activity. It means it is not easy to tolerate our consciousness. Different types of entertainment are designed to enable us to escape from ourselves. It is courageous to remain alone and face oneself.

The number of people living on this earth at any time is always very small as compared to the total number of people who have died in the past. What has happened to their bodies which weighed innumerable tons of food material? What would they be doing now? The only answer is, now they are as they were prior to birth.

The religion that God likes is the religion of the Self. It is the undisturbed fearless state, which is one with the consciousness. All other religions have a body-identity, which take one to a lower level. The highest

is to worship the Self by consciousness. Liberation is to be free of all bondage. Dharma means true religion, which is to live as pure consciousness. Then your mind, intellect and ego will not be able to bind you. One who follows this Dharma becomes free of all concepts. Dharma of the Self accompanies you till your end, because you become one with that Dharma. The best gift is to impart knowledge of the Self. One who lives as the Self is spontaneously provided all his needs. Krishna says, 'I do everything for that person.'

Spirituality, which is normally very difficult, becomes easy for such select few. They accept the Guru's words and become one with Atman or consciousness. The followers of other religions may fall, but it is impossible for those who are truly spiritual. A real Brahmin is one who has become *Brahman*. He is also Ishwara. Krishna says, 'All their actions reach Me and they attain Me only.' The real seekers and truly religious ones get the gift of Self-knowledge. If you wish to do this yajna, even while eating meditate on one who eats and be aware of him. You must practise this in every action. Always be aware that you are not the body but the consciousness.

All your activities happen due to your vital breath or *prana*. Hence, befriend it. By chanting Guru-*mantra*, the *prana* becomes pure and on death, it merges with the universal *prana*. Those who are not acquainted with their vital breath have a fall at the end. The *prana* means all kinds of speeches and vice versa. The madhyama, or the middle speech, is called the mind. When spoken, it is called vaikhari. The mind is not separate from *prana*, which is also Pranava or Om. Our *prana* sees no difference between us and an ant or a worm. It takes care of every living form equally. For a Sage, there are no individuals. As all are one, there is no division. The *prana* of a Sage belongs to the universe. Mercy always accompanies Self-knowledge. A Sage is full of mercy. When your *prana* is propitiated, you will come to know as to who is the real speaker – you or your *prana*?

THURSDAY, 5 JANUARY 1978

Your experience of existence is Om

The thoughts come and go. If need be, they crawl on. For a *Jnani*, the thoughts are no problem. He has very few requirements and there is no need even to exist. How does a *Jnani* act in the world? The One who takes care of an embryo for nine months looks after the needs of a *Jnani*. This service continues even after delivery, until the child knows its existence as a separate body. Consciousness does everything for the child.

The *mantra* given by the Sadguru helps the disciple recognise his unity with the Master. That conviction leads to Self-realization.

Your body is of a human, but Atman is not a human. That, which is of the nature of light, how can it be the body? The Vedas have specified certain practices for removing the body-identity. Your experience of existence, without words, is Om or Veda. The body is made of the five elements, the essence of which is our consciousness or our knowledge of I-am-ness. Because of our consciousness we come to know that we exist. To

forget the body means to know we are not it. You are of the nature of light which is formless. Your light enables you to see not just any other light, but also darkness. Our existence is our own experience or knowledge. Hence, it is our *jnana*.

Om means, ‘yes, I am’. By knowing your consciousness more and more, eventually you become free. If you are not the body, then who will do the worldly activities and with what? Try to use your mind just for remaining alive and not for getting more and more pleasure. There is attraction for the sense objects because of your body-identity. That goes away with your conviction of being as light, and then there is no birth and death for you. Being self-luminous, you see things in your own light. But you still believe that you are your body, which sees.

When *prana* leaves, your body drops. You don’t say that *prana* is dead. If *prana* is pure, so is the mind and intellect. All the names of Gods and Goddesses are different names of *prana*. If *prana* is pleased, can you experience unhappiness? The power of *prana* is the power of consciousness. Don’t you love your consciousness the most? The power of *prana* is the primary illusion and also the power of *Brahman*. However great a person may be, it is all due to the power of *prana*. You can sit in the boat of *prana* to go to the Absolute.

Due to your ignorance you love to talk. This goes away with knowledge. With Self-knowledge there is only pure being with a total transformation in all inclinations. Continue chanting the *mantra*, while remembering what it means. Have you ever wondered who worships whom? And why? For receiving the Guru’s grace, He should be your final authority and His words, the ultimate.

SUNDAY, 15 JANUARY 1978

By knowing what ‘I am’ is, the world is fun

The movement of *prana* and that of Ishwara are one. Give attention to your breath. Without *prana*, there is no I am-ness. The sense of being always appears with the appearance of *prana*. If you know Atman, can you wear a dress suitable to It? So, there is no need to change your dress after Self-realization. Only the ignorant try to exhibit their realization. Even sporting a beard is a sign of a body-identity.

The visions that you see are all illusory and they are as per your concepts. Listening to your Guru is the best spiritual practice. Your liberation becomes easier that way. Consciousness has attributes, but the Absolute has none. When you become old, you are no more a child or a youth. There is no deliberate effort required for this change to happen. In the same way, with Self-knowledge the pride and ego spontaneously vanishes. Remember that no experience is permanent.

This world has no creator and there is also none to maintain or destroy it. It is all a spontaneous happening. When we hear some news, it can make us happy or unhappy. But the unheard does not affect us. The mind is made up of concepts and it is full of them. A fond concept gives birth to imagination. Mind builds castles in the air. But Atman is aloof and unattached. When the 'I am' concept is known, the Absolute becomes open. Just hearing is enough for its happening. Whatever you have seen and heard since childhood has become your world. The individual soul, world and *Brahman* are all concepts. A concept evolves on its own and becomes all-powerful and full of qualities. At the root is the sense of being. When it acts, the mental modifications begin. Our becoming conscious of our existence is the main quality. Thereafter, there is the thought flow. Is there sense of being without knowing 'I am'? While waking from sleep in the morning, the primary thought is of our existence.

How did the world come into existence? It is like the appearance of the universe in a dream. If your body is real, the universe is also real. If the universe is real, the body is also real. Although the world is so vast, there is not an iota of truth in it.

The news of existence appeared on the *nivrutta*, or the no-news state, and the mental modifications began. The concept of beingness created more concepts to give rise to this world, appearing so real. When the sense of being goes, One is in the no-news state. But He is unable to say that He is in that state. The beginning of all activities is only after the appearance of sense of being, followed by the mental modifications. Can you begin your activities when you do not know that you exist? Our consciousness has appeared unknowingly, without our expectation. It originates from the no-news state, which is its true class. These concepts can never give you any fullness. If you meditate, which means trying to stabilize in your beingness, the mental modifications disturb you. Even then you must continue to do it. Give attention to the root of the false news 'I am', which has gotten established as true. Without worrying about others, you should only look at yourself – what are you? When you know the real meaning of this 'I am' concept, you will see this world as just fun. In reality, nothing has ever happened. Your mind shows you things as you desire. Your consciousness itself takes various forms and you see visions, as you desire. Due to your

body-identity, your concepts will increase more and more. If you befriend the ‘I am’, it will show you the Truth. When the secret of consciousness is known, the self-consciousness vanishes and you are in the nameless state known as *Vijnana*. If you love to be in that state, in due course you will realize that you have never seen any world any time. Hence, there is no question of acting in any way. Until you know it, carry on with your normal activities and get busy with your family life, without resisting it.

After birth and before listening to anything, you were more fit. Your present condition is the result of accepting everything that was heard as true. All your actions are in accordance with what entered your mind. To know your true Self is the greatest gain. Know It and the riddle of the whole world will be solved. It means, in knowing yourself, you will know the world. Have conviction, ‘I am exactly as told by my Guru.’ For all practical purposes, you may act as a man or woman, but in your inner core be formless. All will depend upon your identity while dying. Death is only a word and not anyone’s actual experience. If *Brahman* only exists, what else can you experience? Mind does not know its origin and you have become its disciple. It has changed you as per its design. You should take an oath that you are exactly as per the Guru’s words and that is only the Self. He gave you the *mantra*, His secret knowledge. Have conviction, ‘My Guru has told me the Truth and by living as per His words, I am bound to realize It.’

When people say that a person is dead, a *Jnani* sees it as only a freedom from illusion. The illusion is to consider oneself as a man or a woman.

The food material gets ready first and from that appears a living being. The animal is named as per the form of the food material. Its body is the transformed food, which sustains the consciousness. There is hunger and thirst as long as there is consciousness.

When you accept your Guru’s words, be firm. Otherwise, you will go on groping, saying ‘Hari, Hari’. The experience of being alive is a cheat, still you love it. It does not last forever. However healthy you may become by eating healthy food, you are bound to become weak and shaky when you are old. Think about it. That is *viveka*. Surrender to your consciousness, which says, ‘Jaya Guru’. Taking yourself as the body introduces the idea of

being a doer or appearing young or old. When you say that your body changes, but not you, that is *viveka*.

THURSDAY, 19 JANUARY 1978

The touch of ‘I am’ is in the present moment

It is necessary to hear or read scriptures, but it should match with the knowledge received from Guru. I am exactly as described in the scriptures and as heard from the Guru. When ‘I’ vanishes, what remains is the Truth. Becoming one with Ishwara is *Yoga*. After their union, both vanish and One who witnesses it is Yogendra. One who desires God is a devotee.

In Marathi, ‘*yaad*’ means remembering. The centre of all memories is Yaadavendra and its knower is Krishna. Body means *Prakriti*, in which resides the *Purusha*. All actions are because of *Prakriti* and their knower is *Purusha*. Consciousness knows *prana*. *Prana* mixed with consciousness experiences everything. Both have no form.

As long as you take yourself to be your body, there will be no happiness of any kind. You must ruminate on what you have heard and

apply *viveka* or discrimination. Consciousness exists because of *Purusha*, and *prana* because of *Prakriti*. Both are in the body. The knower of *Prakriti* and *Purusha* is liberated. In reality, *Prakriti* and *Purusha* are not different.

The Guru is the very breath of *prana*. In body, we feel the presence of God as 'I am'. Have conviction that your identity is as per the Guru's words. Surrender to *Prana*-God, which means, give up your identification with the body. Consciousness is the knower of *prana*. When it loves to remain thought-free, the meditation goes on round the clock. Give attention to the centre of *prana* and that is to be done only by *prana*. The eternal peace is a great achievement. The real rest is when both *Prakriti* and *Purusha* are forgotten. By practising Dhyan-*Yoga*, the concept 'I am someone' is forgotten. You must develop the devotedness of heart for success in meditation. When consciousness gives attention to *prana*, the latter becomes silent and both unite in *samadhi*. When *Prakriti* and *Purusha* unite in quietude, it is known as *Yoga-nidra* or yogic sleep. What you read in books must be verified with your own experience of the Self.

When deep sleep became slightly conscious with the appearance of 'I am', that resulted in a great experience. Consciousness suddenly becomes the universe and we experience our world. Find out why and how this consciousness is an illusion. Experience of the experiencer vanishes, along with the experiencer. With your feeling 'I am awake', the world is also seen. Hold on to the consciousness due to which you are conscious. The operation performed after giving chloroform is not painful. If a man dies when unconscious, will he be sorry? If you are totally absorbed in listening to this talk, you will forget the world and be in the most natural state, called the *sahaja* state. This is a great gain. The reward of devotion to the Guru is Self-realization. Live in the present moment, because that is where you have the touch of 'I am'.

SUNDAY, 22 JANUARY 1978

Giving attention to goal, realize *Brahman*

In essence, you are not different from *Brahman*, but you imagine yourself to be the body. With this misidentification, you believe in sin and merit. Also, you believe yourself to be a victim of circumstances. The main thing is identification with the body and being a man or woman. It is a mistake even to consider yourself to be a human. In reality you are only pure consciousness, which is listening now. You blacken it with the body-identity, which is improper. Your life is unfolding unknowingly. That is its nature. In this world the first knowledge is by hearing. Thereby, you know your existence. The seeds of knowledge are atomic. Nonetheless, they create this big world. Your form, which you imagine, does not remain the same. In fact, you are neither the living nor the one who dies. The question of birth and death appears due to the body-identity. Your sense of being is the result of the movement of the three qualities *sattva*, *rajas* and *tamas*. But it is all momentary. There is happiness and unhappiness only because of

your sense of being. But this consciousness is bound to go, like the extinguishing of a flame. The fire of knowledge is the greatest of all types of fire. Does the sun know its brightness – whether it is more or less? But in your light you can judge the brightness of other lights. There is no effort involved in this judging. Your seeing and knowing should become one. The three qualities of restraining (*tamas*), activating (*rajas*) and illuminating (*sattva)* are in operation in all human beings.

Your consciousness is responsible for all your knowledge and activities. In this world, how are different types of machines manufactured, houses built and roads constructed? Because of your consciousness, you have many needs and you have to seek employment. Your needs make you work for eight or more hours daily. You almost become like a slave, due to your needs. You will be free of all this trouble once you realize that you are not the body, but the body-less free consciousness. Your real life is that due to which you are conscious; know this by heart. This discourse is to tell you what you are in essence. What your mind imagines is not lasting. The ideas of ‘me’ and ‘mine’ cannot leave you, as that is the nature of your qualities. Now, catch hold of the most important thing and that is your consciousness. Live without any expectations. Then, you will be without any attachment. Know that really you do not have any needs. Your true nature is always full and complete. Do not disturb it with your mind.

You need backing from God – the God you believe in. It does not mean that you really know what God is. Vishnu, Rama, Krishna, etc. are names of the bodies in which Truth was realized. Hence, they are revered. If any devotee insists, he or she sees these Gods in vision. But who is responsible for these visions other than yourself? Your imagination has no place in reality. Your inner greatness remains undisturbed by your ignorance about it.

To do or not to do is not in your hands. The activities will happen as needed or destined. When you get established in your own Self, all your desires will vanish. Brahma and Vishnu are the names of your inner limbs. All living beings are guided by their natural needs.

On what does your world and its knowledge depend? Of course, on the consciousness that has appeared unknowingly. One may say I am going into the finer aspect. Here, the word fine applies to what? That applies to

knowledge. It is the knowledge that we exist, or our consciousness. It has no colour and no form, but only the ‘I taste’. It is also called the memory we are. How is your consciousness related to you?

When the scene made by the five elements is no more, we cannot call it as death. If you are not the body, how can you die? If you are not the body, how will you look? Think about it. Remembering what you have heard and meditating on it is a great penance. This discourse is a lesson for the listener, how to practise spirituality. Thereby, you will go on changing until there is no scope for any further change. The Truth is without any taste or without the sense of being. Be aware of your true Self. Presently, you are taking yourself to be the body, which should be forgotten. As much as you may try, you cannot remain as a man or woman permanently. The five elements of the body will merge into the outer five elements. Although you may not understand this, there is something in you that understands. That something is responsible for your existence and the understanding of That will make changes in you at the right time. With your attention on the goal, you will realize *purna* or full *Brahman*. Your mind needs some kind of support for standing up. You need something other than yourself in hand, in order to know you are. In other words, when you are really alone, you do not know your presence.

Guru’s grace is required in order to succeed in meditation, with your attention on the goal. You can call it Guru’s meditation and say you are meditating on the Guru. That is the best, in case attention is not possible on the goal. Some people select Vishnu, Krishna or Kali as the goal.

The whole living world is the expression of your consciousness. In the body it is only a witness and all activities happen due to *prana*. The mind, intellect and the individual soul are various names of *prana*. There is no division between consciousness and *prana*. They are together in every body. Hence, with propitiation of *prana*, Self-realization is a must. Hence, for your spiritual well-being worship and propitiate *prana*. Then, worship of the Self will happen spontaneously. This is because *prana* is a must for the existence of consciousness. Both of them are formless. Ultimately, they vanish from the body, but do not die. There can be no death for the body-less.

You are not living with your true identity. Your attachment to your ‘me’ and ‘mine’ does not allow you to know the Self. At least remember what *Prakriti* and *Purusha* are. When it is said, God is my soul or *prana*, what do these words mean? Be one with *prana*. *Prana* means movement. Consciousness is the knower of this movement. Both of them merge into the Absolute. A Sage’s most enjoyable time is when *prana* leaves the body.

It is said that if you stand at the doorstep of God even for a moment, you achieve all the four kinds of liberation. It means, on the final day of leaving, if you give attention to Self even for a moment, you are liberated.

If you criticize your Guru with foul words, you will be the one who suffers. One who gives you a *mantra* saying ‘you and I are one’ and frees you of all ignorance, how can you blame Him? The Guru has given the *mantra* not to a man or a woman, but to the consciousness that is listening. The individual soul is full, but it is suffering due to fear of death. Compassion arises in Sages when they see the unnecessary suffering of their devotees.

SUNDAY, 29 JANUARY 1978

Who is God?

With your eyes you see the moon, but what do you see in between? It is space. The space cannot be seen. In the same way, your own light that enables you to see is also invisible. The reason is: both are one. This means you are the space. The space is body of consciousness and you are that which is beyond. At first, there is the sense of being, and then the dark blue or the light of consciousness. Then follows the space, followed by the remaining four elements. All these appear in this order.

A *Jnani* investigates what this consciousness or knowingness is and He knows what it is due to. The knower of consciousness and its origin is called a *Jnani*, which means a knower. Just as when the king is present in his kingdom everything goes on smoothly, mere presence of a *Jnani* is enough. He has no duties to perform. He does not follow any pattern of behaviour.

Prior to your birth, you did not know your existence, since you existed as the eternal, peaceful Absolute. Your sense of being appeared only a few years after your birth. Your beingness is the quality of *sattva*-shakti of your food body. That shakti is the creator, but its knower is pure and *Vijnana*. Compare this with what you are. A *Jnani* has no knowledge, as He is beyond it. He cannot describe His exact nature. As *Vijnani*, He has no identity and He is beyond consciousness. On the other hand, the ignorant identifies with his body, that which he is not. He comes to know his existence only because of the body, as his sense of being is the quality of the *sattva* body. In the initial stages, an advanced seeker identifies with the consciousness.

Although it is said that all remedies do more harm than good, the only remedy for you is the chanting of *mantra*. Your consciousness will become very bold and powerful in direct proportion to your faith in your Guru. Then, you will never feel helpless, because in consciousness there is no individuality. Your Guru has reminded you that you are nothing but the Self. Have complete faith in Him for quicker success. Your consciousness will torture you if you take your Guru as His body. The One who observes Guru as residing in his or her consciousness is liberated in this very life. The real surrender is to live as if there is no body. If you have already surrendered, stay put right there. Live with the awareness that your consciousness, which is capable of moving the entire existence, is in your body. Remember that your actions like eating, hearing, etc. are not really yours, but of *prana* in the presence of your consciousness. To offer everything to *Brahman* means to be *Nirguna* or attributeless. Are the five elements affected by any good and bad qualities?

Without knowing a disciple’s faith, the higher knowledge cannot be given. There should be use of suitable words, which the listener can understand. If your consciousness is pure, the places of pilgrimage will get sanctified by your visit. The purity of consciousness is the ultimate, and there is nothing in this world purer than that. To be Self-realized is to attain the highest in holiness. Then, one goes beyond any need for other’s company. One who is proud of being realized is nothing but ignorant. How can the pride remain when one comes to know that nothing exists?

Who is God? God means full contentment. You hear people saying, God got propitiated, there was well-being, contentment and the work was completed. Love means our need to exist. Love is infinite and boundless, but when? It is when the self-love shines. When you ask any question, is it with your body-identity or without? Love is the unknowingly known news 'I am', which is formless and without caste and creed. The pure quality of *sattva* is love, due to which we feel our existence.

A *Jnani* does not compete with anyone. Hence, there is no abuse, envy or jealousy. Who will hate a *Jnani*? Only those who are raw due to their body-identity. They cannot understand what He says. Hence, there is no question of following Him. What is meant by an offering to *Brahman*? It means, whatever appears or whatever is seen has no existence. Is it not? One who knows this is a *Jnani*. This can happen with Guru's grace. Never consider the attributeless, formless Guru as His body. What you are hearing now is One's direct knowledge after Self-realization. It is not hearsay knowledge. Whose voice or sound is it? How and why was it created? Your voice is really not yours but of others. This voice is of Vedas or of *prana*. Your sitting posture should not just be of body but of consciousness. In the form of the five elements and the three qualities, there is only love or self-love.

The worship of the Guru is a must for opening your inner eyes, which are not the physical eyes. What is seen without the normal eyes is proper. With closed eyes you see deep-blue colour, which vanishes when the eyes open. Trust your Guru and never take Him to be the body. When your beingness, which is the quality of *sattva*, is known, there will be complete surrender to *Brahman*. Really speaking you cannot talk, as word is the quality of space. You are not even space, but beyond it. Our Gurudeva used to say that although you could be fifty or a hundred years old, you are only a child for me. Your sense of being was dormant in the womb, and you are as you were in the womb, even now. You have seen the deep blue. Will you remember it? When you sing the bhajan, you utter the word 'Ghanashyama' which means the deep blue. Don't sing mechanically, but remember its secret meaning. Your posture should be of thoughts and consciousness, by making them steady. Mere body posture is inferior and not adequate.

In this world, there is vast knowledge of science and other subjects and there is continuous learning. One can also learn to do miracles. I did not study all that. Based on the Guru's command, I only studied the Self. For me, all other learning lost their meaning. In the absence of faith in the Guru, you will go on changing gurus, visit Mahatmas and various places of pilgrimage, attending available lectures. Having complete faith in the Guru will free you of the need to go anywhere.

THURSDAY, 9 FEBRUARY 1978

‘I am Eternal’ is true knowledge

You can only be conscious of that which changes. The changeless cannot come in the grasp of consciousness. The changeless is Eternal and without any qualities. Hence, it is beyond understanding. I am this or that is only a borrowed feeling, as it is not permanent. The knower of this is the Eternal. All needs accompany the body and they leave with it. Whatever is known are all concepts. When all your tendencies or mental modifications vanish, what will you do? And whatever you do will only be impermanent. How long that will last is irrelevant. Whatever you possess is going to vanish without a trace. Then, where is the question whether you possess anything or not?

In reality, you are not that who claims to have understood or not. One who has known what one is and how, will not criticize anyone. As long as you have name and form on account of the three qualities, you have no direct Self-knowledge. While talking about qualities, are you in them or

outside? In the absence of Self-knowledge, one becomes a talebearer, creating misunderstanding between parties. Due to your body-identity, you attack others with words. In reality, the consciousness is one and the same in all living beings and it is as sacred as God. Then who can abuse whom? Do you wish to criticize others until you are realized?

You will be as great and worthy as you see or treat your Guru. Guru means consciousness. Guru means *Parabrahman*. Atman means 'I', the luminous. Consciousness is the form or body of Ishwara. Behave like God, which means like a human without any bad qualities. The thought 'you are' is the soul of this world. Always remember this. Keep aside all those books which you have read. As you do not take your Guru's teachings seriously, you need help of other spiritual practices. All happenings are in God and due to God. You have nothing to do with all that. Remembering the Guru's words round the clock is to be one with the Self. Whether a *Jnani* leaves His body now or after a thousand years, there is no profit or loss for Him. The trust in the Guru and in His words is of the highest importance and it is the ultimate, needing no further conformity. Guru's wisdom is pure, formless and beyond human intellect. The worldly knowledge originates from words. When you do not know you are, is there any world for you? Is there any sun or moon?

Because you consider yourself to be only a few feet tall, you cannot imagine the greatness of your consciousness. All this is impermanent and only its Knower is permanent. This is true knowledge. Whatever you believe yourself to be, its result affects you. If you live as *Brahman*, that is bound to be your destiny. If your consciousness says that it is full *Brahman*, what else can you be?

When our consciousness, which is so small, shines slightly, it becomes luminous, showing the formidable world. All objects are made of the light of your consciousness. How can you destroy them?

THURSDAY, 16 FEBRUARY 1978

While in body, be vast and free

In the inner globe of consciousness or the astral globe, the outer vast world is packed. Although the world is inside, it appears outside. How can such a small space accommodate a huge world? Since it is not feasible, the world is false and only appears to exist. Only a false huge world can be created from the miniscule consciousness. Hence, the world is illusory and only *Brahman* is true.

The rising of the sun in the morning is the seed of the day. With the sun, there is morning and also time. The sun means time, as its position in the sky indicates the time. Among millions, only a rare one can reach the root or the seed of Atman. He is unbeatable in any argument.

Have conviction as to what this consciousness is, and abide there firmly. This is meditation and what is expected of a true seeker. As long as one has any expectation of a personal gain, there cannot be any realization of the Truth. The word Atman means 'I' or the bodyless consciousness. We

feel our presence due to the combination of body, *prana* and consciousness. Our consciousness, which is formless, is due to the body, which has a form. Your experience of pain and pleasure is the result of your believing yourself to be the body.

Prior to the birth of Rama, from the scripture *Ramayana,* existed the infinite and timeless Rama who was worshipped even by Lord Shankar. There is mention of this in our oldest scriptures.

The spiritual teacher is termed as the Guru. It is the teacher's consciousness which is the Guru, and the same consciousness is also present in the disciples. The nature of Self is happiness and when we are happy, we are closer to Self. Do you know that happiness is your very own true nature? The Self and happiness are not two, but one. But you must have real knowledge of the Self. The worship of the Guru means to follow His instructions strictly. Your Guru wants you to worship your consciousness, which means, to meditate on it. Hold your consciousness by itself and not by intellect. Our body-identification is an obstruction to true happiness. Our true nature is beyond consciousness and also beyond all qualities.

Space is the body of your consciousness. As space is fearless, so is your consciousness. Inspiration means light, the light of your consciousness. When you close your eyes, you see a shade. Sages have called it as *Savala Rama*, or the dark-complexioned Rama. Similarly, what you see without eyes is *Ghanashyama* or the dark-complexioned Krishna. Have you seen Him? Hence, Rama and Krishna are within us, and we are a storehouse of our own happiness. You must sing bhajans in non-duality. Out of all your memories and knowledge, the ones worth remembering are only Sadguru's words. They are, 'You are neither the body nor anything like it, but you are That due to which the body is alive and you are that formless, stainless and dynamic pure *Brahman*'.

There is unlimited happiness when the body is forgotten. If you have faith in the Guru's words, your consciousness will take care of all your needs. If your inner Guru has a liking for devotion, Lord Yama (Lord of Death) becomes helpless. This body appears due to *Paramatman*; hence, consciousness is called Atman. There is a possibility of seeing fearful visions, which cannot disturb one who is the Guru's true disciple. Atman is

happiness itself, but one experiences unhappiness by taking himself or herself to be the body. Do not try to get benefited as an individual, but only as the manifested, because the individual is false and what is true is the manifestation. The individual is restricted with a separate body, but vast space is the body of the manifested. While you are in the body, feel free and vast.

I am the pure, formless hansa (swan), which finally merges into Paramhansa. Whatever remains in your inner core and touches you, causes you pain or pleasure. Let your Guru's words affect you in the same manner. The consciousness that listens to this is seen by you without seeing. It is the deep blue Ghanashyama. You should clearly be able to see the seed in you, which grows into the world. That should become your own experience. A devotee's true religion is 'full trust in the Guru'. Living in millions of bodies, Atman is free of stains. Therefore, you need not worry about the purity or impurity of the body. There is also no need to change your lifestyle and renounce the world. Then, your consciousness will start talking to you and you will have true knowledge of what love is. The concept of death will only be a joke for you. Stick to my words that you have no form other than consciousness. Do all your activities, but without any worry. Remember that worry kills your intellect and energy. The appearance and disappearance of God in your body is spontaneous.

THURSDAY, 2 MARCH 1978

What do you have?

Do you observe how the present day life is taking shape and why? Know that it is only a seasonal or a temporary affair. You believe in God and talk about Him, but what was His greatness prior to the appearance of your consciousness? You must know the seed of all this. It is time-bound and not everlasting, as time itself is untrue. Think about That because of which you know you are. The intellect which you presently have is also changing with time. Only the unmanifested is the Truth. It is independent of Time, unlike the manifested. The Gods and Goddesses are the power of *mantra*. All of us are also alive due to *mantra*. That *mantra* is the pulse due to the heartbeat. What you believe as real appears real to you. But it is all time-bound and does not last.

Why this gabbling about birth and death? Who is there to take birth? This show is a play of the five elements, which come together to create

physical bodies. The consciousness enjoys this play. The five elements themselves have no intelligence.

God is full of mercy and cannot be the creator of this fearful world. How can He permit killing of one animal for the survival of another? This world is the result of irregularity and inequality. When these qualities vanish, there will be no world. Most of the people are only focused on making money and they should forget spirituality. The two cannot go together. Spirituality is possible only when you leave everything else for it. As long as you have your body-identity, all your talk and activities appear real to you. If the body is true, all else is also equally true. With the arrival of consciousness, your activities begin with the experience of pain or pleasure.

Do you use your skillful intellect to go to sleep or to wake up? It is all spontaneous. Your waking state is as real as your dream state. Are you really an individual? Think about it. If not, is there any idea of profit or loss for you? Have you thought about why your beingness has appeared and how long it is going to last? You should not discuss this knowledge with everyone except with those who have no worldly desires. Why do you give so much importance to miracles? Is there any miracle greater than your own experience of existence? Is it not a wonder how your atomic being gives rise to this big world in a moment? All the eight psychic powers are present in your consciousness. One who wants to use them has to make a special study. After Self-knowledge, all these lose their importance. Your consciousness is prior to space. At least take yourself to be the space and go to sleep. This spiritual knowledge cannot be understood by mere words. It is also difficult to achieve by chanting *mantra* or by doing penance. It is important as to who imparts this knowledge and also the attitude of the disciple. Out of love, Krishna imparted this knowledge to His friend and devotee Uddhava. Only Arjuna and Uddhava were lucky to receive this knowledge of *Brahman* from Krishna. That was the result of their pure love for Krishna. For them there was no need to do any other spiritual practices, which were a must for other seekers. Their love made them eligible to receive this profound knowledge, which is inaccessible through the senses.

The practices which are done by the spiritual seekers are for the satisfaction of the mind, intellect and desires. One does penance based on

his concepts and sees the visions accordingly. The result satisfies them that their goal is achieved. Even in the scriptures like Vedas there is confusion about the meaning of the words that are used. There is a greater likelihood of seekers staying mired in concepts. Self-knowledge is beyond them.

Though one uses words to explain spiritual knowledge, finally one has to leave everything and look within. This knowledge is never-ending. Almost at the end of His life Krishna gave this factual knowledge to Uddhava. One must know the cause of his or her existence along with the appearance of world with it. We must also know how we were, prior to the arising of this being. Krishna used words to explain the inner meaning of these words. Arjuna and Uddhava received this profound knowledge, which is beyond words. You must continue to listen, until there is no doubt left about what you are. One who trusts his or her Guru, remembers again and again what was heard. Remembering the Guru also means remembering His words.

What do you have? You only have the memory ‘you are’. You must know its true nature. Within the body are the five sense organs and outside are the five elements. Inside there is one consciousness and outside, the three *gunas* (qualities). Also, there is behaviour of three types. Arjuna and Uddhava got the realization just by listening, as they really loved Krishna. Uddhava was fortunate to get this ultimate knowledge. The mundane knowledge must be preserved carefully. But that does not apply to the knowledge imparted to Arjuna and Uddhava. Other people, who did not trust Krishna, were more interested in their spiritual practices. Even those people who could live for thousands of years and die when desired, prostrated at the feet of Krishna. What does it mean? The real contentment of Self-realization is changeless. One who has the experience of *samadhi* does not get involved in spiritual business. Without full faith in the Guru, there is no hope of true knowledge. The unmanifested remains the same, although there is the arising and setting of the universe.

The consciousness is unaffected by the mental modifications, as they are not related. When consciousness becomes free of all tendencies, there is *samadhi*. Everyone wants knowledge, which can be conveyed by words, but Self-knowledge is beyond words. The core quality, or the essence of various things, is called as *tatva*. Such knowledge is there in the Upanishads. But

Arjuna and Uddhava could hear the knowledge of Self. The words have their meaning and effects. The use of words is inevitable to describe a state where words cannot reach. All doubts about our true nature must be cleared. The knowledge of world is of no use. While listening to Self-knowledge, the consciousness grows and pervades the whole existence, finally merging into the Niranjana or the Absolute. The consciousness of the listener must be pure. Whatever you do only entertains you, without giving you the happiness that is readily available only on forgetting yourself. When one meditates with full faith in the Guru, Self-knowledge is propitiated. Love and devotion for the Guru is not an ordinary thing. The *mantra* given by the Guru exposes the cause of the concepts of birth and death, which then dissolve.

One who regularly chants the *mantra* will have clear knowledge of everything. When that knowledge shines, one soon develops conviction about it. Remembering the Guru's words again and again is the greatest *Dhyana-Yoga*. Always keep in mind the importance of your consciousness, as per the Guru's words. Remembering the Guru's words itself is meditation. In this memory, all other memories dissolve. This is the way to go beyond. Then, you will understand how this temporary existence merges into our eternal being.

Your body is food, which means food of your consciousness. You come to know your existence due to *sattva* or food juice. Placing firm faith in the Guru will clear all your doubts. The simple, guileless devotees reach the destination faster. They remember their Guru or God throughout their lives and, at the end, when others die in fear, these devotees call out to God, full of devotion. Then they see light which dispels all their fears. They forget themselves and merge into the Absolute. The vital breath leaves, but there is no rebirth. On the other hand, the intelligent are absorbed in their imagination and they are reborn as per their last concepts.

SUNDAY, 5 MARCH 1978

Your consciousness has no form

The concepts that one likes are shared with others. Those who appreciate them become the followers, giving rise to a new creed. This is the origin of the different creeds in this world. The real facts are, however, quite different and not worth mentioning. Where there is no beginning and no end, how can there be any middle? Even then people are busy with their observances and practices, based on their concepts. It is difficult to remain without activity; hence there is the need to get involved in some activity or another. But Saibaba of Shirdi was absorbed in the ancient, timeless and the Eternal. He was beyond all concepts. He did not give any initiation to people and there was no chance of any new creed.

As long as one is alive, there is influence of some concepts, which may have only a temporary existence. The concept of being the body is most common. Only a rare one knows the importance of consciousness and sees himself to be separate from the body. When one identifies with the body,

the mistake of being a doer accompanies it. The result is experience of pain and pleasure, which is easily accepted as unavoidable.

Your imagination of being this and not that is indirect knowledge. To realize by oneself what one is actually, is direct knowledge. When you remember the teachings of your Guru, it is as good as remembering the Guru.

Realizing God means becoming God. Ignorance can pose as knowledge, but only for a short while. Our existence is unstable due to the states of waking and sleep, which alternate. As long as there is knowledge of being awake, there is no real peace and rest. Drop all that which you are not. There is no activity in that. In *Bhagavad Gita* there is mention of yogic practices, but did Arjuna or Uddhava practise them? They received knowledge and were set free. Arjuna told his friend and Guru that he would do as told, as long as there was consciousness (residing in his body). That was the only duty left for him. Even while engaged in war his *samadhi* was undisturbed. His contentment remained intact. You will understand all this only when you yourself become a Guru. But the need to know anything will not remain.

You have the self-luminous consciousness, undesired. It is the giver of great happiness. Your so-called happiness is nothing compared to it. Sage Tukaram calls it as Panduranga. I call it as the feet of the Guru. What is Panduranga in duality are feet of the Guru in non-duality. Consciousness gives food and water to innumerable living beings. Is there anything when your consciousness is not? Therefore, its importance is very great. Your consciousness is formless and full of love, which is its contentment. We like to exist or it is our love for existence. Understand the importance of consciousness. It is in your heart, and Vedas, Puranas sing its praise. When the atomic consciousness leaves, one is declared dead. I repeat here that you must know its great importance. It can get you your true status as the Absolute. Then there will be no need to struggle for happiness, which you will see as your normal nature. It means your separation from it will vanish. This consciousness is also called as the sun, Balmukunda, Madhusudan, etc. Your tongue is only a piece of leather. Is there any taste when there is no Madhusudan in the body? While praising Hari, Uddhava is describing his own state. In the book *Dasbodh*, there is a description of Rama and also

Self-knowledge. In reality, Swami Ramadas is actually describing the Self that He realized. Without the presence of the Guru's feet in you, no witnessing can happen. You are That which existed even when the five elements, including the sun and moon, were not. Uddhava had got confused by believing the unreal to be real. After getting knowledge, he became free.

The Vedas were short of words to praise consciousness adequately. Never forget your Guru's command to regularly meditate on your consciousness, which is of the greatest importance – since it is your own Self, as you will realize in due course.

Never argue with the ignorant. They are correct as per their intellect. Let them have their satisfaction. Never challenge or oppose them.

THURSDAY, 9 MARCH 1978

Believing is for the ignorant, not for a *Jnani*

It is true that the company of a Sage transforms the listener, but the latter should be ripe for it. As long as you think yourself to be the body, the concept of sin and merit will trouble you. It influences you as per your mental impressions. The religious teachings have changed with time. Take the example of Puranas which no longer influence you.

The first sign of your existence is the appearance of space, which is your light. Do you see space in your sleep? Your consciousness is your main requirement, and you have its company. You try to preserve it at any cost. You are sure to be nothing without it. What does not end need not be guarded. Are you not witnessing your existence without any effort? It is true that there was a time when this consciousness was absent, and now it is present. The witnessing of consciousness happens to you. One who witnesses should be present prior to witnessing. You must meditate regularly, in order to be ripe to understand all these things.

You learn what consciousness and meditation are from a Sadguru. The consciousness was absent prior to the appearance of the body and now it is present. Who knows that it was absent? Who now knows that it is present? People say that they will need many births for getting Self-knowledge as that is what they have heard and accepted as true. The ignorant has to believe, but a *Jnani* knows and there is no question of believing. There is awakening when the quiet reigns within, without being aware of it. If someone claims to be liberated, be sure he is still dreaming. Can you say why you woke up from deep sleep? Also, why did the dream appear in sleep?

Your waking state has delivered this world. The experience of waking up and the appearance of the world are simultaneous. Without waking there is no world. The waking state is a duplicate of the dream state. Our present talk is also going on in a dream. As the dream state is false, so is our waking state. Think why you are experiencing your own existence. It is necessary to listen to a Guru, chant his *mantra* and meditate. You become wiser by listening. For a sharp intellect, mere listening is enough for getting liberation in a short time. You behave as per your mental impressions. Only waking and sleep happen spontaneously. Other functions need training.

The word *Satchidananda* is a combination of three words. *Ananda* or bliss is a quality. All things last as long as there is consciousness and *chidananda* means the joy of consciousness. Consciousness and Atman are words or names given for better communication.

Give your full thought to be thought-free. Do not give much importance to any thought. One who becomes free of all thoughts becomes free of all worries about sustenance and self-protection.

All your experiences, including those of the world, are not favours granted by any God. It is all a spontaneous happening. Your body is in space, which surrounds it from all sides, but your consciousness is beyond space. The whole space is light of consciousness. When your body-identity goes, you will see yourself pervading the entire space.

What is the original concept at the root of all? It is your ‘I am’ or ‘I am awake’. In the absence of any concepts, what can we call ourselves? In deep sleep or *samadhi*, what can we say about ourselves? The state without consciousness is concept-free. We act in this world based on our concepts,

which have no existence. The concepts are body-less or they are unborn. Your existence does not depend on concepts and you can be without them.

You are consciousness, of which the whole space is only a small part. It is very subtle in nature, subtler than even space. You can exist without making any announcement about it. You will know your body-less nature after your Self-realization.

Where all virtues or meanings come to completion is called *Paramartha*. It is the highest or complete meaning. *Yoga* means union and the one who attains it is a *Yogi*. The union of *Prakriti* and *Purusha* is a must for the consciousness to appear, which indicates one's arrival, along with everything else.

The people who think that they are their bodies have no spare time to discriminate and discover what they really are. They do not know what has appeared due to the union of two entities. Every object has a name, which is some word. A group of words with a certain meaning is called a *mantra*. Various *mantras* are responsible for the worldly activities. Hence, they are just words that control activities. A *mantra* means instructions to do as stated. There are no words without *prana*. The experience, 'there is the world' follows the sense 'I am'. Hence, there is nothing like the world, other than words. In this world, it is all fun to show many things from nothing. You also know that it is your own word which makes you happy or unhappy, and the chances of becoming unhappy are greater. The original word has taken many forms. Another term for word is mind, which is as per the impressions. Your behaviour is in line with all these. As the whole existence is because of words, be free of words. Now, drop 'me' and 'mine', and meditate.

Only a *Jnani* can be a witness to *Prakriti* and *Purusha*, whose union happens continuously. When the atomic consciousness, which is extremely small, shines, it becomes the huge world. The waking that appears in deep sleep is atomic, but the formidable world is seen in it. This itself is enough to prove that all of it is false. How can a very small space contain a very big space? You cannot have lasting peace without the true knowledge of your atomic consciousness. In the absence of knowledge of the subtle, you identify with the gross body. This universe originates from ignorance, into

which it merges again. If you honestly accept to be ignorant, you are that *Parabrahman*. Those who claim to know are ignorant.

Only a body-identity can deserve a blessing like, ‘You are blessed and you will do fine’. Only a *Jnani* can question, what is the meaning of being blessed? The slight waking that happens in deep sleep is the primary illusion. In the absence of waking, there is no question of calling anything illusory. On waking, you see the world. What is false, the world or waking? Know that all the affairs of life are false. This knowledge will free you from all your troubles. Apply *viveka* to know in whose light everything appears and why and how that happens.

SUNDAY, 19 MARCH 1978

Paramatman means ‘I am alone, Myself’

When you meditate on yourself, leaving the body-identity, you become Narayan. Your consciousness is described by the *mantra* given to you. Do not worship it imagining any form. The body-identity must get dropped from your awareness. Then all else will be alright. The concept that I have a body and I am meditating should go. When you say that you have forgotten to meditate, one who says it has not forgotten.

Just as all golden ornaments are made of gold, all words are made of ‘me’ and ‘I am-ness’. The Guru’s grace means awakening of consciousness. You must prove the Guru’s teachings by your own realization. You cannot judge the effectiveness of the Guru-*mantra* by visiting Sadhus and Mahatmas. You must have faith in your Guru. Since death can happen any moment, how can you remain away from the Guru’s words? Do you have any control over your existence? Even Rama and Krishna had to leave. Our exit is certain. Then how can you forget the Guru’s teachings?

They are real devotees who shine in their knowledge of the Self. Some live naked, becoming one with the surrounding nature. They do not follow any rules and regulations but behave as per changes that take place within them. Some do not talk but only abuse. A Sage is unconcerned with His talk and actions. The primary need of everyone is to exist somehow, which is over for *Jnanis*. Hence, there is difference between the two.

What do you have to indicate God's presence in you? Your consciousness itself is God. The worries of an individual are like snakes. They cannot bite the Sages, who are not their bodies. Light is spotless, but the body and mind are not. We use the term Bhagwan, which means God, for light. The empty space is light of the great God. What is the difference between your light and the light of space? The Self in you is unaffected by your behaviour. When God knows consciousness and becomes its witness, it becomes clear that space is His light. Everything is contained in the light of God. Our consciousness is God's natural quality. With consciousness appear the five elements, which include our world. The colour of your vision is the same as that of space.

All living forms are God's incarnations to which various names have been given. Were there any names before that? Your consciousness is God's expression. Hug it. All are God itself. What is the sex of light, male or female? Everything is consciousness. When God is in us as our 'I am', He is present in every living being as its 'I am'. As you are not your body, forget that you are a human. Your light is the light of God. That light is also in a stone, but speechless. It is more prominent in you. Due to our consciousness, we come to know our existence and also that of other objects. *Paramatman* means I am alone, Myself. He is our true nature and even God worships Him.

We have direct knowledge of our existence, even without asserting it. What has a rising and setting, merges into *Paramatman*. If the knowledge of *Brahman* has weight, who will feel it or bear it if one has no body? The devotee who has direct knowledge, says, 'I am not the body'. Then, who got realization?

The experiences can be described, but not the experiencer. When the words become silent, even the names of Gods lose their meaning.

THURSDAY, 23 MARCH 1978

‘I am my body’ is ego

To know how we are, is Self-knowledge. What does not last even after due care, is false. One who believes in death is ignorant. What does it mean when the company of a Sage is desired and not that of the ignorant? The company of body, or its love, is ignorance and unwise. When the body-identity goes, one has company of the Self. Sadhu means our own ancient, timeless, pure Self. A true Sadhu is never an individual but a manifestation of the Everlasting and He alone is. He has a great tolerance. Then how can He be troublesome to others? He has attained His true nature and has nothing to do with the worldly activities.

Our life goes on changing and finally terminates at what is called death. Your ideas about yourself go on changing with time. You want to do well with a certain identity of yours in mind, which also changes. Your intellect also does not remain the same. You believe that the body, made up of the five elements, is your form. To feel that I am suffering from this or

that is ignorance. You should have the conviction that you are separate from the ten organs and you are unconcerned with their experience. Then you will be fit to be in the Brahmi state. The pure consciousness had no experience and it cannot have any. But the impressions since birth have their influence.

Consciousness in the body is one with the whole world. Hence, everything should be worshipped as God. Due to your body-identity, this oneness cannot be experienced. Atman means 'I' – the luminous consciousness which is free and formless. When the body drops, I have no coming and going. All living bodies, including plants, have consciousness which is called Atman, Ishwara or God. The nameless is given names for better understanding. Consciousness knows the body only as long as one is alive, but not after that.

That which is limitless is without the sense of being or 'I amness'. There is absence of someone there. Consciousness is taking innumerable births every moment. The same consciousness is operating in all animals and plants. *Vaikuntha* is the state or place where there is no speech. It is a wordless state. When Sage Tukaram declares that He is from *Vaikuntha*, its meaning should now be clear.

When you remember something, is it spontaneous or with effort? It gets carved on what I call 'the inner chemical'. When you think yourself to be the doer of anything, that remains as memory. Your body is like a machine. The systems and methods are stored, and the activities happen because of the chemical. Before listening or reading anything, did you have any experience of doing it? A Sage is untouched by the trouble of the three qualities. Do you really have any knowledge of your own? What is stored in impressions is claimed by you as your knowledge.

How were you when there was no experience of having a body? In the absence of ignorance, there cannot be any knowledge. Because of the child-ignorance at the root, there is an accumulation of more and more knowledge. Both knowledge and ignorance are just primary illusions, hence false. At the root of everything is ignorance. Without your body you do not know you are. Our consciousness itself is called as mind, intellect, individual consciousness and ego. When the news of our existence is known to be meaningless, there is no scope for any mental modifications. Is

the mind first or I? If I do not exist, what can exist? What is that state called?

For us, this world is very real and so are all our activities. Hence our body-identity becomes firm. After Self-knowledge our self-consciousness cannot remain. We will not be aware even of its absence. In this state of aloneness, you will be full of compassion. Then there will be no evil for you. Your existence will be eternal. Your mere company will give peace to people. When you know that you have nothing to do with this world and its creation, you remain aloof, naturally. ‘I am like my body’ means ego. With its end, it is the end of its behaviour. When a Sage is worshipped even the Gods are benefited. These Gods are released from their body-forms, and they thank all those who are responsible. To drop one’s body while living is like walking on a razor’s edge. The root of the body is the food juice, in which resides the Lord Adi-Narayana.

SUNDAY, 26 MARCH 1978

The ignorance called sleep supports everything

The confidence that ‘I know a lot’ is ignorance. When that becomes clear to one, whether one talks more or remains silent, is all the same. When you go to sleep, you are sleep itself. This means you are not separate from it. When the sleep wakes up, you become conscious of the universe which appears simultaneously. In sleep you are pure ignorance. That ignorance is sleep itself. If there is no waking at all, who died? Every day, the ignorance wakes up and sleeps again. Our conviction about ignorance should be firm. There is no need to have any conviction about true knowledge. What do you understand by the words ‘killing ignorance’ and ‘finishing ignorance’? You take the meaning which supports you, but what is the fact? When one who is awake, sleeps, does it mean that knowledge itself becomes ignorance? You must have a clear meaning of this. When I say, *Brahman* is liberated and *Parabrahman* remains, these are just words. Existence aware

of itself is *Brahman*, and existence unaware of itself is *Parabrahman*. When you are awake, do you feel that you are that awakened knowledge? The ignorance called sleep supports everything. The waking is child-ignorance. If there would be no sleep, what could have happened? In the absence of ignorance, where is knowledge? The statement 'I am not ignorant' means I am also not a *Jnani*. When there is ignorance, only then there is knowledge.

With your sense of being, you have your memories. You have to guard your consciousness, which has come undesired. It is your faith or love to exist at any cost. You are devoted to it. The faith 'you are' – your consciousness – is the sacred and pure form of *Paramatman*. You know you are, because of the faith 'you are'. The names like Govinda, Madhava are given to that faith. It is the faith in consciousness and not in body, which does not last. The body should be taken care of, so that the true faith remains. We come to know our existence or the smell (*vasu*) of our being. Hence, the God (*deva*) inside is called Vasudeva. With your body-identity, you are certain to die. There are different faiths and you become what you imagine based upon your faith. Remember the great power of faith. The faith 'you are' is the form of the Guru and He is in your heart.

That, whose light is everlasting, how can It die? There is only a change in form. All forms appear because of that light. Your consciousness is the feet of the Guru or of Hari. It is the glory of God. All that exists is the manifested *Brahman* with attributes. It merges into Parabrahman. The great *mantra* given to you is the name of *Brahman*. It is what you are in reality. When you chant that *mantra*, you are calling out to It. *Brahman* is bound to manifest. When you become happy to hear that you have won a lottery of a million dollars, how much time does it take to become rich? Just a moment. Why should not the same happen by chanting the *mantra*? With your faith in the Guru, there is no fear of death. Hence, there is no fear of birth either.

When you are constantly aware of your consciousness, your conduct and behaviour will have a favourable change. The faith 'you are' will be in action. Due to your awareness it will be clear as to what should be done and what should be avoided. Here, the stress is not on controlling behaviour, but on being aware. Without consciousness, the body is only a corpse, which you are not. The one who has faith in Sadguru is the knower of *prana*, and

that faith will increase your worthiness. The teachings of Sadguru can solve all worldly problems.

Your life should be purposeful. Let it not be accidental. Do not live just to die like others. When your faith changes from being a human to being *Brahman*, your work is done. You have already heard about *Brahman*; now know that you are That. Have conviction that the Sadguru's words are your only priority, the truth of which must be realized. All other spiritual practices are unimportant.

THURSDAY, 30 MARCH 1978

Change your understanding, not your actions

It should be very clear to you that you are body-less and in your light everything is seen. If you say that you cannot see your light, it is obvious. Any light is invisible itself but it makes other things visible. While meditating, be aware that the one who meditates is formless, and that one is not the body. Now, you have seen Me. When you leave this place, where will I be other than in your consciousness? At least, while going to sleep remember that you are not the body. The body-less is also timeless, and it has no caste and neither sin nor merit. The space may be spotless, but you are purer.

Joy is apprehensible by senses, but the Self is beyond. Entertainment gives you pleasure, but not rest, which only sleep can give. When you forget everything, you get real rest. As your self-confidence increases, your

mind will feel shy to disturb you and you will be one-pointed. When someone abuses you, the memory of it embeds itself so deep that no effort is required in remembering that. You should remember My words with the same seriousness as well.

None of the Gods or Goddesses have any individual form. Let us take the word water. Does it have any form? Gods exist for certain duration, and not after that. When you are yourself uncertain about your real lasting personality, what can you say about others? Our scriptures like Vedas are meant for the ignorant and not for *Jnanis*. What words describe is not stable and lasting. Hence it is like a dream. You must break your habit of identifying with the body.

Think only about one thing and that is, what are you in reality? Do not think about others. Your body is a puppet made of food material. Your consciousness sustains it. Change your understanding, as nothing depends on the actions. Your consciousness and the world are one. Both appear and disappear at the same time. There is misapprehension, but remember that you are its knower. The three qualities and their activities are an illusion. Only *viveka* will solve this riddle and not your chanting and penance. The grace of the Guru is indicated by your ability to surrender to the Guru by *viveka*. You may ask, what is the use of *Parabrahman* to us? When *Parabrahman* is of no use to Itself, there is no question of Its use to you. You are asking about something which has never happened. That is the standpoint of a *Jnani*. This is what Swami Ramadas said. Even then, He encouraged people to worship idols made of even cow-dung, if nothing else was available. Was He a fool to do that?

How to remember that which cannot be forgotten? But whatever you try to remember is bound to be forgotten. The knowledge should be direct and of your own Self. Why and when did you become conscious of your existence? Think about it. *Maya* means illusion, which has appeared suddenly. All forms are illusory. Your poverty is decided by your requirements. It is the result of forgetting your Self. For a *Jnani*, there is no good or bad, proper or improper. Remain quiet and gradually you will know the cause of consciousness and how it has happened. In fact, nothing has gone wrong. Still the individual soul is struggling to do corrections to survive and go beyond. That is of no use. When people live as their bodies,

their requirements increase and they become almost beggars. The concept of going beyond will last as long as there is ignorance.

There is only *maya* and you have to get rid of Her by worshipping Her as Goddess or *Brahman*. With Her departure, the outer worship also goes. None will expound such secret knowledge. When ignorance goes, the knowledge also does not remain. When our consciousness is worshipped as God, the ignorance therein gets exposed. Then, knowledge also does not remain. After realizing *Brahman*, one goes beyond the Vedic practices. A *Jnani* who does not pose as one is rare. Who is a *Jnani*? He is One who knows that all there is, is ignorance.

Prior to having a body, you had no consciousness. The union of That state with the state after the appearance of consciousness is a great *Yoga*. The Knower of that goes beyond consciousness. We are the light of Self. The world that is seen is the light of the individual soul. But it is seen as if outside. In your consciousness you see the reflection of this world. You struggle for pleasure, but remember that the experience of pain accompanies that. What is heard now should be remembered and practised.

SUNDAY, 2 APRIL 1978

In reality, the individual has no form

As the days pass, what have you decided about yourself? When you accumulate things for future use, will you be there to enjoy them, and what will be your form? In reality, an individual has no form. Body is a form of the five elements, or of their juices. How can you be that? However, people cannot accept what is true and prefer to remain just as body entities.

The knowledge prevailing in the world is only a knowledge of words. Just see if the knower of this knowledge has any form. The meditation on others, including Brahmadeva, is not meditation at all. Meditation can only be on the Self. The true essence in the body, that has no individuality, should be known. When sugar dissolves in the mouth, there is sweetness that has no form. The sweetness is invisible, which has slightly manifested.

Any experience of yours will not last. The Experiencer cannot be described by words. That is our true nature. Our temporary existence depends upon *prana* and consciousness, and the everlasting 'I am' is

independent of them. Our belief that we are someone should be known as false. Whatever happens is as per the power of time. Even the desire for Self-realization is not an exception.

The world appears when consciousness becomes conscious of itself. This is the ultimate truth. Just as your childhood goes away when you become an adult, with Self-realization the body-identity drops. You seek help of God as the creator for backing up your beliefs. But how can the merciful God create this cruel and chaotic world? In reality, there is God because we exist, and in our absence He does not. Likewise, in His absence we cannot exist. The faith 'you are' or your love 'to be' is God or *Brahman*. Our 'I taste' is *Brahman* and it is called *Parabrahman*, when the self-consciousness is absent. When you realize *Brahman*, both vanish.

When a *Jnani* says that there is nothing, why all this talk? When there is pressure on the bladder, one has to relieve it by urinating. This talk is similar. A *Jnani*'s body is temporary and the experience of existence is painful, which makes a *Jnani* talk to people and advise them.

We have many dreams, but which is the principal dream? The principal dream is 'I am'. As long as one does not feel oneness with God, one has not attained. One is still on the way. If *Paramatman* has no birth and death, why did Krishna talk about His births? All the innumerable forms which appear every moment are of the five elements, due to *Paramatman*. All the scriptures, including Vedas and Puranas, are just imagination of poets. The Puranas try to scare people by describing hell so that they avoid 'bad' actions. Also they are encouraged to do good so as to reserve a place in heaven, described in Puranas.

While in deep sleep, you are not aware you are asleep; it's only on waking up that you come to know that you were asleep. But you cannot see yourself sleeping. Similarly, *maya* is beyond imagination, not only for humans, but also for Gods. It appears due to consciousness and not prior to it. Even Gods like Brahma have no independent existence, but they are its creation. Hence, they are not beyond *maya*. All creation is illusory and time-bound. If *maya* itself is an illusion, how can the Gods, who are its creation, be real? Only That, which has no touch of *maya*, is aloof and independent.

Your deep sleep is total ignorance. The feeling, ‘I am awake’ gives rise to *maya*. It also gives rise to the world. Although false, the world appears to be so real. Your consciousness sprouts the entire universe. But it is the creation of *maya*. Knowing this should be enough to erase your imagination of being the doer. When you realize your Self, you will see It at the root of all existence. The Self is totally empty, free of any desire and purpose. Even a dream can be seen, but the formless Self, which is without attributes, cannot be seen. When you think of having a form, you are in the grip of *maya*. Whatever is created, what appears, has to disappear. Our consciousness is bound to disappear.

When I imagine being the doer, there is the ego. If you really like what you listen here, you will have a direct path. But you should be worthy of that. To remember again and again the Guru’s words, means there is beginning of spiritual progress. Your appearance in this form was spontaneous without any contribution of your body or mind. Only those who develop from within a deep insight into spirituality are able to come here. This devotion is not for achieving any material gains. Only listening with true devotion is enough for liberation. You should have the capacity to understand that you are not a man or woman and all your behaviour with that identity is false. One who is responsible for the appearance of this world is God. This is to open up the consciousness, after which God’s work is over. You must take yourself as the consciousness, which is given different names of God. All that is known by consciousness is *maya*. When ignorance is no more, there is no place for knowledge.

You have developed a liking to hear these talks. It is a good sign in spirituality. When you clearly understand what this consciousness is, you will go beyond *maya*. With consciousness you can understand the worth of consciousness, but not that of a Sage. What has manifested is only One, but different names are given to It. But these are various names of *maya*. With the true knowledge, the difference between the knower and the known vanishes. All experiences are because of *maya* and they do not last. Your imagination about yourself is bound to change. Now you are awake and listening is also a concept. Every day you must forget yourself, which means going into deep sleep. Will you complain, if there is no waking at

all? In your case there are regular intervals, from waking to sleep and from sleep to the waking state. Hence, your existence is temporary.

Whether you live for a thousand years or die right now, it should be of no importance to you. Your departure at any moment should be welcome. The word *vairagya* means absence of worldly desires. It results from knowing that all existence is false. When Truth is attained, the illusory is dropped. It is a spontaneous happening. That is the real offering to *Brahman*. It is not possible to get rid of the false before realizing the Truth. It is said that God incarnates for the protection and growth of Dharma. That Dharma refers to Self and not to body. The Guru is an incarnation of Ishwara. Your devotion to the Guru tames the fearful *maya* and makes Her powerless. Unlike Dharma, the so-called religions are related to the body.

Always be aware of your consciousness, which is right now listening to this talk. That consciousness is pure and spotless. You must worship it or meditate on it, which leads to Self-knowledge. All your suffering is due to your impurities and faults. Listening to this talk is the only remedy. Then, there will be no need to visit forests for purification.

SUNDAY, 9 APRIL 1978

There is no peace till pride disappears

There is no limit to the qualities of your consciousness. No one can predict as to who will become prosperous and when. What one gets easily, others find difficult to achieve the same thing. The consciousness changes in various ways and ripens for further progress. It is said that Lord Dattatreya learnt from all His twenty-four Gurus. As He was *Parabrahman*, where was the need of learning from others? These Gurus were imagined for removing the shortcomings of an advanced seeker. Your consciousness operates in the world, as needed by time. The tendencies that develop in one, form the mind. Actions happen as per these tendencies, and there is fear about the consequences. The purpose of these twenty-four Gurus was to minimize these tendencies to clear the seeker's path. Dattatreya was already perfect and these stories were meant to guide other seekers.

Our earth is of the quality of the settled consciousness. There is consciousness even in dust. It is difficult to destroy the seeds of vegetation,

however hard you may try. This helps to sustain life on the earth, which is always calm and quiet, despite all disruptive activities.

Our consciousness is given different names of Gods. Before the appearance of consciousness, all was calm and quiet. These qualities return when consciousness vanishes. Your existence prior to the arrival of consciousness is beyond all proof. It is beyond all knowing also. In order to get rid of all disturbances, the consciousness should be worshipped non-dually. You may not be aware of the exact meaning of these words.

Can you take help of the impermanent in your search for the Truth? Whatever has a beginning has an end too. Your consciousness, which has come, has to go. Keeping aside your intellect, stick to your Guru's word that you are the consciousness, due to which you know 'you are'. But your Self is prior to everything. When you befriend consciousness, its true nature will manifest through you. That which is prior to knowing anything is your true nature. This is your Guru's command. The commonly known names like *Brahman*, Ishwara are the various names given to consciousness. You have become conscious without doing anything. While meditating on consciousness, you have to ignore the body-identity and the mind. There are words only after the arrival of mind. But the original word or 'Om' or 'the unstruck sound' is prior to everything. It is also called as Pranava. Your consciousness is also prior to any sound. Worship it as *Brahman*. There is *pranaya* or love only after Pranava, but your meaning of the word love is different.

What is your knowledge other than the impressions on your mind since childhood? Your mind is nothing but these impressions. The good impressions make a good mind. That is why the company of a Sage is greatly valued. The mind changes favourably in His company. Pain and pleasure affect you based on your belief and acceptance. They are time-bound and exist temporarily. Never forget that your nature is exactly as per the Guru's words. Its forgetting is possible only in sleep. When you will know your existence without the body, your consciousness will express its worthiness through you. Your world is just a creation of your consciousness. In order to become calm and quiet, you must fully know this consciousness.

Even if you try to stop your activities, they will go on. Everything happens as needed. Can you stop the waking up from sleep or falling into sleep when awake? Your firm faith in the Guru should become the foundation of all your activities. Your belief of being the doer is only because of your body-identity. In reality, you are its witness. Until you realize your true nature, your struggle will continue for better conditions and blessings of life. Even after receiving proper initiation, if there is no practice, you cannot expect any progress.

A Sage means tranquillity and there is no disturbance of any kind. You hear with attention and act, but do you give attention to the listener? The listener is your consciousness. Sometimes you suffer by blaming the five sense organs and their intimation. Our consciousness is an embodiment of love and devotion. It is an indication of Ishwara. Your meditation on it will change the five elements to become your friends. For no reason you think you are weak and a sinner. Banish these silly ideas by remembering the Guru's words and realize your Self.

When Self-knowledge rises slowly and steadily, there will be no limit to your worthiness. Then, there will be no mind to run after desires. All your ideas about the present and future needs will end. The five elements will be at your service in various forms. Then there should be no pride, even of Self-realization, so that there is real tranquillity.

THURSDAY, 13 APRIL 1978

There is no experiencer of sin and merit

You have read and heard a lot, now get acquainted with the one who reads and listens. In reality, our sense of being itself is responsible for all our pain and pleasure. When there is pleasure, the consciousness is Ishwara and with pain it is *maya*. Hence, at the root of all is our consciousness. Give attention to that which really belongs to you and always gives you company. When you meditate on Ishwara, it is He who is meditating. Only the Sadguru can tell you that you are Bhagwan, which means self-luminous. All others tell you to serve Him. Your first teacher is your mother, who told you about the meaning of various sounds. Without that, what would have been your speech? I am talking to you in a language which is prior to hearing any sound, but you are trying to understand it in your own way. 'Let the ignorant die, but I have no death, as I am a Guru-*putra* or the son of a Guru,' this should be your conviction. Your *prana* does not know you but you know it. This is extraordinary, as all the four kinds of speech are

because of *prana*. It is Om or the Holy Ghost and the origin of devotion. With the Guru's grace, all four kinds of speech will manifest. Lord Brahma's four mouths indicate His control over these four types of speech. As you are *Brahman* itself, you do not need anyone's blessings. But one must have the conviction of being *Brahman*.

All religions of the world are full of emotions and faiths in ideas. What do you know apart from what you have heard or read? Our own true religion is the religion of the Self. But presently consciousness is your religion. The manifested *Brahman* is impermanent, but the unmanifested is permanent and the Truth.

What is the basis for preparing a horoscope? It is the time of birth. Is it really the birth of the child or that of time? The activities happen as per time and we think ourselves to be the doer. Such thinking is our tendency, which is called as mind. The unborn has not taken any birth. With the Guru's grace, the false idea of your birth will go. No one has any experience of birth and the body-identity is also equally false.

Although it is the time that is born, we believe that is the birth of the child. The witness of birth and death remains untouched by them. We limit our lives by being identified with the bodies. Does time or the God of death have any form? This can be understood by *viveka* and not by spiritual practices. Your stockpile of untruth should drop by *viveka*, so that the Truth can shine.

All that is believed and preserved will leave you one day. This will become clear to you after Self-realization. All your activities go on with the belief that whatever you see is true. You are cheating yourself. You will agree to this by examining your dream experience. You suffer in dream, as it appears real to you. The same applies equally to your waking state, due to your ignorance of the Truth.

What do you know about the light in you? This light is your consciousness, because of which you know you are. It is formless, spotless and luminous. Your imagining yourself to be the dirty body is responsible for your present dismal condition. When the body is pure you can even fly, as proved by some hatha-yogis. There is no experiencer of sin and merit. All ideas of suffering accompany your body-identity. As per the Guru's command, have conviction that the consciousness which is listening is

Brahman or the Guru. Then it will become your friend. Take guidance from the Self, dropping all tendencies. Your consciousness is of a very high quality and it is great to be aware of it. Worship it and meditate on it. Can you remain as consciousness even for a moment? If you do it, you are already on the doorstep of God. If you really insist, you will realize the Self before the body drops.

I do not have a body which can die. Can light die? Your consciousness is going to last for a season, which cannot be long. Make the best use of it, by meditating on it. That is as good as remembering the Guru. It is consciousness only that remembers. The consciousness meditating on itself is a non-dual worship.

SUNDAY, 16 APRIL 1978

You are *Paramatman*, neither bound nor free

This gathering of devotees here is the result of great devotion of Shri Bhausaheb Maharaj, a century ago. Without knowing the importance of the Guru's words, no matter what you do, there will be no success. A Guru has full authority to impart knowledge to a disciple, as per his or her worthiness. When you develop conviction about the changeless, you will be full of light. Only the one who has full conviction about the Guru's words, can give others true spiritual knowledge. The one whose talk is loose and inconsistent cannot be a Guru. You are that *Parabrahman*, which is beyond all words and their meaning. *Paramatman* is alone and is our own true Self. Even the names like the Guru, disciple and God cannot touch It.

Most people worship God only when they are in difficulties and not for Self-realization. If you are serious, at least while going to bed you should

remember that you are God itself. You are the soul of all past and future incarnations. The Sanskrit word for it is Atman, which is our true nature. Whatever happens in the world is because of you and you are connected with every incident. You are that *Paramatman*, which is neither bound nor free. Keep the body aside, and have an intense desire for the Self.

The knowledge that you get here is yours, to be experienced. It is very simple, the only requirement being full faith in the Guru. With that, you will realize *Brahman* in a short time. *Paramatman* is so much absorbed in the Self that there is no self-consciousness. But it is not sleep. Even in sleep, you know that you slept well. You say so only on waking. Who was the witness of deep sleep? Is it he who woke up? How is it possible? It is *maya*. Your Self is perfect and full in all respects, the only problem being the body-identity. Who is the witness of our sense of being? This is everyone's knowledge, but one considers oneself as the body. The spiritual journey is within the consciousness, of which you are the knower.

Your main obstacle is your sense of being or your consciousness and, in order to remove that obstacle, you must identify with it. When you worship it as God, it will be propitiated and will give you Self-knowledge. In reality, you are *Paramatman* and you have to remove the division between Atman and *Paramatman*. This division is the concept of an individual soul, which is unreal. You should be confident because the light you are, is pure.

With your body-identity, you invite the trouble of death at the end. For a *Jnani* there is no death, only a joy of passing, which cannot be described by words. Even if you remember yourself to be pure light, you will be liberated at the end. Your devotion to the Guru transforms the dreadful death into a blissful occasion. Such is the greatness of this devotion. You have the experience of deep sleep, which is so nice that there is no pain or pleasure until you wake up. The Guru's grace changes the troublesome consciousness into a blissful experience.

All worldly possessions and activities are false. Then what can we renounce? It also does not matter what you do. Only try to put the Guru's words into actual practice. That is the real recitation, and it is not the chanting by mouth or by mind. Once you develop a conviction that you are the Self, nothing in this world will affect you. Never forget the Guru's

words that there is no God or *Brahman* other than your Self. One who abuses the light of Atman is bound to suffer. The qualities of an object, like its colour and design, make it easy to know it. But Atman has no qualities and hence it cannot be known; it can only be realized.

THURSDAY, 20 APRIL 1978

There is nothing here except illusion

You know that you exist, and that is beyond any doubt. It is a phenomenon. Now, try to unite this 'you' and your consciousness, and see the miracle that follows. This is worth doing, as all your normal actions are nothing but entertainment. Any word that enters your mind affects you in some way. When you come to know that everything is an illusion, what interest will you have in anything? Then where is the question of renouncing anything? There is nothing in this world other than illusion.

Only a rare one is fortunate to hear this true spiritual knowledge. But you should be able to appreciate its importance. Then there is no rebirth. That which is seasonal and comes to an end is called a state. Even *samadhi* is a state. You are That which is venerated and worshipped by people. After knowing Its importance, if you do not meditate on It, and be one with it, you deserve to be condemned. Bhakti means unification and you realize what you really are. You cannot achieve the highest by following Sankhya

system, Hatha Yoga or other practices. These practices help only to strengthen your body-identification by making you a *yogi*, with power to control the five elements. The idea of *Kundalini* is also a concept. Where does this *Kundalini* lie, other than in the body? Krishna says, only I or Paramatman knows It fully.

Can there be true devotion when there is fear? *Jnana* means knowing, which is also bhakti or devotion. The knower of *Jnana* or true knowledge is a *Jnani*. Have you understood the origin of consciousness? How many have seen the child-principle? When there is no self-consciousness, as in the case of a *Jnani*, things do not change thereby, but they are seen as they are. Krishna says, 'You cannot truly worship Me by chanting *mantra* or by penance. It is possible only by doing as the Guru says. That is real devotion.' The Guru's command is, 'You are not body but consciousness.'

In this world, what is the greatest possession, which is preserved at any cost? Is it not your consciousness? That finally merges into *Paramatman*. It is beyond time. Self-knowledge is the end of one's imaginary separate existence as an individual. Then the idea of being like this or that goes. Then one is the body-less, self-luminous pure consciousness. While following the Guru's command, you may continue to do your daily activities. At least while going to sleep, remember the Guru's words. In sleep there is no chance of remembering them, but during the waking state, you must. Due to the absence of 'I am' in deep sleep, there is a break in memory.

People believe in God as a normal practice. In reality, you exist because God exists and He, because of you. In the absence of the devotee who is there to confirm God's existence? Does He have any independent existence? The power of penance increases ego, which becomes an obstacle. The real renunciation is not of your possessions and relations, but of the body-identity and of being someone. Even changing to ochre robes and having a new look only involve more restrictions and less freedom. The devotion in duality keeps *Paramatman* away. The *Videhi* or body-less devotion is more helpful. Then, there is no pride and no fear. The non-dual worship shows you how the five elements originate from your consciousness.

The Pranava or Om is the unstruck or the soundless sound, which gives rise to your sense of being or self-love. In silence, you should chant the *mantra* given to you and meditate only on the Self. Then, slowly the mind will get purified and consciousness will be free of the body-identity. Thereafter, you will know clearly what you are. Your spontaneous nature, which is free of all practices, becomes known to you. Only a half-baked disciple can say that God is greater than the Guru. When you become most comfortable with your consciousness, without doing anything you are already the Eternal.

It is the mind which calls someone small or big. It is wise to remain like *shunya* or zero yourself, and give importance to others. The ever-increasing conviction about Self is a sure sign of your increasing devotion. This is the narration of pure consciousness, what we are in reality. We realize this by devotion to the Guru. Always be firm about your true nature, which is the formless *Brahman*. It is everything, although there is none separate to confirm it or publicize it. Give up the concepts of merit and sin by good and bad actions respectively. Have you seen the source of all? The feeling of getting blessings by being spiritual is a sign of body-identity. Whenever possible, look just at yourself.

Be careful while developing a liking for anything or anyone. Do not forget to befriend your consciousness, because of which you are. Then it will narrate to you your origin directly. Subsequently the illusory nature of all will become clear, and the invisible nature will be experienced.

Have full faith in the Guru’s words that you are body-less. Surrender to That which is prior to your sense of being. It has all the qualities of a Sage. If you wish to have everlasting contentment, the conviction of Self can give it. You are beyond pleasure, which is apprehensible by senses. Your last breath should be full of joy. You must achieve something more than just death at the end of your life. What is full of fear for the ignorant is, in reality, an ocean of bliss.

THURSDAY, 27 APRIL 1978

Identify with that which is knower of the body

Within a cell of the astral body, the entire universe is comfortably accommodated. With eyes closed, you see the deep blue Ghanashyama, which is the shadow of the astral body. It is only the Godly intellect, and not a normal one, that can understand this. This is an outcome of deep meditation. It should become very clear to you that you are not an individual but God. Then the body-identity and ego are no more. What is to be achieved is already there, but one has to meditate due to the impurities in the seeker. Your consciousness is the most venerated and ultimately there is nothing other than *Paramatman*.

What is birth, other than the beginning of the three qualities of *sattva*, *rajas* and tamas that one experiences? In *Paramatman* there is no duality. You experience it because of your separation from Him. Your

consciousness is the quality of *sattva*, and it is only *Paramatman* who comes to know His existence, because of your consciousness. In *Paramatman*, there are no concepts of good or bad actions that you normally believe in. These ideas separate Him from you.

Do you have real control over any action like sleeping, waking, urinating? Then why do you feel proud about doing anything? Our feeling of being a separate individual is due to *maya* and it is unreal. You have changed from a child to youth and from a youth to an old person. What are you really and permanently? Is there any permanent company of anything or anyone, including you? You have heard that you are not the body, but that should become your own direct experience. That is true realization.

When we talk, it is not to the bodies that are present here. You should also forget your body while talking. There is nothing wrong in taking care of the body, even if you are not it. But you must get acquainted with that which leaves at the end. You are not the body, but its knower. Act in the world with true knowledge, that you are the pure light in the body. Discriminate whether you are the knower of space due to your light, or you come to know your existence because of space. Do you notice any stigma or defects in your own light, due to which you see? Can you see any hole or break in the vast space? Is not the light of your vision the light of Atman? That light occupies the entire space. Is that light male or female? Your body will die, but how will that light die? Have you seen any corpse of the light of Atman? Then why not try to befriend the deathless? This knowledge, when heard from a Sadguru, is enough to liberate you. What can chanting and penance do? One who remembers these words and their meaning attains perfection. The *mantra* given to you reminds you that God is not outside you but within you: In fact, It is you. When God becomes your form and you no longer consider yourself as the body it could be said that you have understood the Guru correctly. In reality you are always the Self, and there is no question of becoming It. Everything is happening due to Self, including your present listening.

The space is very subtle, but it is without any breaks or gaps. The deep blue seen without eyes is like that. Have you seen that Ghanashyama? Have you developed conviction that you are that consciousness itself? When the deep blue or black vanishes, that is the super-conscious state or *samadhi*. In

that blue, there are infinite universes. There is nothing more fortunate than to have Self-knowledge, which is a result of complete faith in the Guru. Others only have an imaginary contentment.

The Ghanashyama in you cannot help the sinner, who believes himself to be the body, although He is your best companion till your end. If you wish to worship, worship your consciousness itself. Self-realization can free you from all pain. If one takes a special note of these words and ruminates over them, one is bound to attain *Brahman* spontaneously.

SUNDAY, 30 APRIL 1978

Why waste time in the prison of concepts?

What we call as incarnations are spontaneous happenings and not pre-planned events. The sin and merit are not separate and independent, but interchangeable. Sin can change into merit and merit into sin. Suppose one feeds a thousand Brahmins to earn religious merit. By mistake the food gets adulterated and all die. Hence, merit has changed into sin. All appearances are time-bound and they vanish one day. Then what remains?

Our faith in Ishwara lasts only as long as we live. As I am beyond time, what is His use to me? Ishwara knows me or I know Him, is only the hearsay. Even He is a concept and time-bound. My existence is spotless, desireless, eternal and without ideation. But suddenly the 'I am' concept appeared and with it the world. It is similar to a king living as a beggar for a hundred years in a dream. Only on waking up, is he a king. This existence is also a momentary dream, in which some worship Me and some hate Me. But I am always full and unaffected. I am not worried how long this body

lasts. My true state can be described only relatively. That which was without the news ‘I am’, got the news, and for no reason I have been in this imaginary prison for eighty-one years. If people find Me unfit to visit, I will get rest. Their appreciation will only reduce my rest hours.

There was a time when you did not know your existence. Then suddenly and accidentally your beingness appeared and, along with it, there was this world. In order to increase their interest in life, I tell visitors to do something of their liking. What is death other than departure of *prana* and fall of body? Who was there apart from the vital breath, which left? When there is no *prana*, there is none to imagine the present, past or the future. Yet people perform religious rites for the benefit of the departed. In reality, there is none to benefit other than the religious businessmen. They have to do it for their sustenance.

In this world, who teaches you to be good and honest? The preacher is *maya*, who is the greatest cheat. Because of it you have your beingness and the body-identity.

Space is the body of your consciousness. First there is witnessing of beingness, which is then followed by witnessing of the world. The beingness or the sense of being has appeared in the expanse of awareness or the chidakasha.

Asana means a yogic posture. The most stable *asana* is conviction of Self. This applies to a Sage. Whatever may be His talk or behaviour, He is always the Self. While performing your mundane duties, stay firm in your spiritual *asana*. The words like remembrance, liking, love and devotion apply to your consciousness itself. The pure consciousness knows that it exists. This knowledge of our being is our own and not borrowed from others. It has come without our desiring it or doing anything for it. It is a waste of time to impart spiritual knowledge to anyone with a body-identity. That increases the ego. Be firm that the consciousness which is listening is your form.

The worldly activities go on because of your enthusiasm and, to maintain it, more activities are required. I see all of you as the unborn itself. The consciousness of the born and the unborn is the same; the only difference is, for the unborn it is unlimited. Meditate on the consciousness which is in the body, but it is not the body. It is itself invisible, but makes

other things visible. Only if you have faith in the Guru and in His word, will you worship the faith ‘you are’ or your consciousness. Without faith you cannot accept my talk. I see you as I see myself. As I am formless, how can I be proud of the happenings around me?

For a *Jnani* there is no world and all that is seen is false. The body is your covering and not your form. You are the luminous consciousness inside. Due to consciousness you think yourself to be someone, but the Knower of this consciousness is without any desires and complete in all respects. As there is no form or colour, the Knower cannot be noticed. The name of one of the Vedas is Rigveda, meaning the Veda or word of the sick. Hence, this world is a hospital, full of the sick. Our consciousness is painful. It is the Maha*Maya* or the great illusion, which tempts all in order to keep the Self-knowledge away. As all these words originate from this troublesome consciousness, they cannot be free of sickness. Only when you become free of words, you can escape this sickness. If you have full faith in the Guru’s words, you get the Self-knowledge, which is firm and changeless. From your consciousness have emerged the four Vedas.

SATURDAY, 13 MAY 1978

You need God to fulfil your needs

Even the casual utterances of a *Jnani* are as profound as the Upanishads. You may try and give your best effort; however, the results are as per destiny. As you are already full, nothing need be done except knowing that you are not a man or a woman, which is like condemning yourself. Every form is given a name for practical purposes and better communication.

In the Himalayas there are some ascetics and yogis who have been living there for hundreds of years. What are they getting other than the love for existence and the pleasure of sleep? I am in *samadhi* for infinite time. I become aware of the surroundings only when needed. Everything depends on what you take yourself to be. What are you when in a state which words cannot describe?

Every *mantra* has its importance, and is formed by certain words. Some utter words like Hara Gange or Jaya Gange while taking bath. Does it mean that the water is of the river Ganges? Your speech itself is flowing

like the Ganges. Your consciousness is purer than that. A Sage is without self-consciousness and His feet are said to purify even the water of Ganges. A Sage is neither a man nor a woman. Can there be an idea of profit or loss there?

You worship the various incarnations and Sages who lived in the past. Your worship remains unknown to them, in the absence of their consciousness. Most people need God only to fulfil their needs. Krishna and Arjuna have now become unknown to each other. Prior to the appearance of your consciousness you were also a Sage. Keep company of that sage. In the absence of consciousness, there was non-duality. With beingness, the duality began, with pain and pleasure and the need for entertainment. If there is no separate existence and all are one, who will know and what? Without the sense of being, there is eternal peace. All the so-called knowledge becomes no-knowledge. Hence, Self-knowledge is a must after all other knowledge. With consciousness comes the mind, which is never quiet. What was your state prior to conception? It was without beingness. Even millions of suns could not enter that state because of its great power. The moment they entered, they vanished. Your consciousness gives rise to time. Just dump all the knowledge you have gathered.

SUNDAY, 14 MAY 1978

The word ‘stainless’ doesn’t mean white

Your sense of being gives rise to time, in which everything happens. Without time, there is nothing. It is the nature of time to give rise to worries. We try to choose, but have no control over what happens. The worldly activities happen spontaneously. Considering this, a rare one discriminates between the permanent and the impermanent. In your daily activities also you give due importance to what you have heard or read. The impressions on pure consciousness remain as memories and they influence all actions. ‘I am someone having a body’ is also a memory. Other than these memories, there is no other controller of actions in this world. Every human has completely forgotten his or her true nature and is speaking in ignorance. It is similar to a king becoming a beggar in dream. In the waking state we are saner, but we get involved with qualities or gunas.

Be bold and firm while doing your activities; but remember it is all short-lived. Who are the parents of the world and of your relatives? It is

God, but who is He? He is your consciousness. We are the consciousness, which is formless. Its true knowledge frees you. Never consider yourself to be bound. Meditate on the meditator and always be aware of Him. As long as you are conscious of your meditation, there is a possibility of going deeper.

There are words and more words used to convey a concept, but they cannot describe Me. Only the time-bound can be described by words, but not the Truth, which is beyond consciousness. Can your speech, however holy, purify you or can you purify it? Do you have any form which can be purified? Any desire for welfare indicates absence of Self-knowledge. The mind can think only about the impressions received. How can there be thoughts about the unknown?

Here, *Paramatman* is using this body to narrate His experiences. The word *jiva* refers to an individual soul, which is a result of false identification of the Self with body, senses and mind. *Jiva's* intellect is limited to the body, whereas Shiva is body-less and aloof. In Marathi shiva means touch and Shiva means consciousness getting a touch or feeling of its existence, due to the body. If you correctly understand this talk, you will realize your true nature as *Parabrahman*. To identify with the body is an illusion. None of your activities or spiritual practices can remove this illusion. Your consciousness is the thread of *Brahman* or *maya*, which is weaving this world.

It is wrong to consider your final disappearance as death. As you are not your body, its fall cannot be your death. Do you remember having died any time? If absence of all knowledge means death, you experience it daily during sleep. The wrong identity dies but not its knower. Your true identity is present in My body, which is confirming that It is deathless. Even Vedas had to be silent, as no words can describe the Truth.

The pure and stainless does not mean white, as the latter can be impure. The navel means the centre, in which originates the lotus of consciousness. The five elements come next. Was there any fear in the absence of your consciousness? With your sense organs can you hold your consciousness, which gives rise to the whole universe? If you resonate with these talks and you remember them, nothing of this world will attract you. You will also be free of the trouble that follows when you become a victim

to attraction. To know your true Self is real knowledge and Its ignorance leads to other attractions and trouble. The unborn is never born. The appearance of the sense of being is not birth. The impressions on you due to your body-identity are so gross that you find it difficult to appreciate and remember this spiritual knowledge. The only remedy is to have full faith in the Guru and chant the *mantra* of 'Jaya Guru'.

Is the dream world your own creation? It appears on its own. When you wake up from sleep, you witness the surroundings and you realize that you are awake. When awake you know it and there is no need to make any announcement about it. It is superfluous. All words and even Vedas begin only after the arrival of consciousness. You know that you exist because of the consciousness. In order to be comfortable while awake, you should worship the consciousness as the feet of the Guru. In the scriptures it mentions that Lord Brahma was born in a lotus rising from the navel. Have you understood its significance? Our sense of being, which gives rise to the universe, is equivalent to Brahma the creator. Our navel is the centre from which the consciousness is supposed to originate. Some people try to imitate the actors after watching the movies. Similarly, you should watch the movie of your consciousness and go beyond. Your true nature is invisible and it is not the body. Hence, there is no bondage for you. Who is free? It is one who is listening now. Due to your body-identity everything appears to be true. For the body-less it is all an illusion.

When you utter certain meaningful words and insist on their result, you observe materialization of your wish. The mental worship is better than the normal practice. As you feel restricted to your body, you have the choice of going from one place to another. For Me, who am one with the entire space, there is no movement possible. Hence, I cannot die even if I wish to. In your case too the entire space is the body of your consciousness. Like Me, your life is also not bound by duties to perform, but it is all a *lila* or play and illusory. There is no question of any profit or loss for you.

SUNDAY, 21 MAY 1978

Body-identity makes you a beggar

There is a manifestation, in which an individual appears. Instead of worrying about the cause of the individual, meditate on That which is prior to the manifestation. In the absence of the manifestation there is nothing. The manifestation is not the body and it cannot be known by the senses. It is unlimited.

The sugarcane gets transformed into sugar and sweetness is its heart. Similarly, our sense of being – which is formless – is in the body. Our consciousness is the quality of the food essence of the body. It is accompanied with the three qualities of *sattva*, *rajas* and *tamas*. The entire space is the light of *sattva*.

A Sage knows that He has no beginning and no end. That, due to which everything appears, including all men and women, has no birth and death. How can the infinite die? The wordless state, prior to waking, is the

child-principle, which is the seed of the whole world. All the power is stored in that seed.

Be quiet, knowing you are not your body. Then, all obstacles to Self will get cleared. I am not the consciousness, which is a quality of *sattva*, as I am its Knower. I always exist, even prior to the body, but without the 'I am' knowledge. In the body there is the news 'you are'.

But you are not restricted to the body, as you are everywhere. Is the consciousness in the body or is the body in consciousness? Of course, the body is in consciousness. This consciousness that originates in the body occupies the entire universe. Without consciousness there can be no knowledge of any kind. Since knowledge changes with time, it is untrue. If you call the origin as birth, whose origin was it? The origin is atomic, but it has occupied the whole universe. When the original ignorance becomes a hundred years old, one calls oneself a Mahatma. But if the ignorance leaves, what remains? When you get a whiff of fragrance or a bad odour, have you to make any effort to notice it? Who is the doer? Is it not a spontaneous happening?

All types of needs accompany a body-identity and make you a beggar. Without consciousness, there is fullness. Although it is atomic, the consciousness can give you so much trouble. It is in every living form, which is given a name. Though some activity is needed, don't do anything other than meditating on consciousness. Any other activity is bound to give you trouble. Any good work is appreciated and honoured, which binds you more and more. Then, how would you transcend the three qualities?

Every person has the taste of 'I am', which is time-bound. Even Krishna and Shiva had it, but they don't have it now. The same applies to all Sages and Saints who are no more. The memories of any entity are restricted to that body only and they are not transferable to the next born body. Millions of births take place every moment. Vedas say all births are of *Paramatman* only. If so, how did the first birth take place? Wherefrom was the *sattva* material for the first birth collected? Then, am I a cheat or the Rishis of Vedas are taking you for a ride?

Without worrying about others, tell me what are you? As you are not the body, can you be described as something? When Krishna described what He was, was it mere information about an individual? When He told

Arjuna to kill all Kaurawas, He assured him that none of them would really die. How did Krishna impart such a spiritual knowledge to Arjuna right at the beginning of a great war? Have you ever pondered about it? It was Krishna's consciousness which imparted knowledge and that is nothing but ignorance. Whatever is time-bound cannot be knowledge. Krishna, being a Sage, was aware of this fact. Knowledge itself is a cheat and this world is full of that. The ignorance itself has grown in size and is the cause of this entire existence. Have you heard of any Sage who was a charioteer of His disciple? Only a Sadguru can do it. For Him, no work is below dignity. Will the popular Gurus dare to imitate? Krishna even cleaned the leftovers after serving meals to the public.

For space, nothing remains a secret, as every event happens in it. Then what is it that is unknown to consciousness, which is subtler than space? As the memory cells have a limited life, there is a loss of memory in old age.

The cause of one's appearance in a body became clear. It was enough to know that it was not Me. I was accused of having been born, which was then known as untrue. All of this applies to you as well. Meditate on yourself as pure *Brahman*. When you are in everyone, how can you censure others? Your behaviour exposes your spiritual progress. I am a servant of the lovers of Self but there is no place here for the arrogant.

Remember that you are the universal consciousness, which is the seed of the universe, Atman or *Brahman*. Never accept being the body, until you develop that conviction. A rare seeker knows what he is not, and remains as he is. Then, what he is is more important than how he behaves. When one knows that one is not the body, one also knows that one is not the consciousness. When both what-is and what-is-not vanish, what remains is bliss. Being full of bliss, one is not even aware of bliss. This bliss is his very nature and not that which comes and goes. As he is the knower of mind and intellect, they are his slaves and not masters. He is not a doer but only a witness of all spontaneous happening.

A seeker should be ashamed of thinking himself to be the body. In this world, people struggle to avoid shame and they try to create a good impression. There is nothing like shame for the bliss of Self-knowledge. All qualities are of mind, intellect and the individual consciousness. These are responsible for all activities. The blissful is only a witness to all this. The

behaviour is based upon the impressions, and the blissful is unconcerned. At the moment, you are totally guided by your mind, intellect and the individual consciousness.

Direct Self-knowledge means to be one's own Self. It can neither be learnt nor taught. All that exists is of no use there. The only requirement is total agreement of the listening consciousness with the Guru's words. After Self-knowledge, the consciousness retires since all purpose has been fulfilled. A Sage is without the sense of 'I am.'

Hindu scriptures mention the existence of three hundred and thirty million Gods. This figure indicates the total number of tricks and methods suggested to bring us back to our true being. As long as the knower of consciousness remains caught in its net, he claims to be the doer of all activities. When we come to know of our existence, we come to know about the body. Our sense of being itself is a dream. Our waking beingness gives rise to the waking dream and, in sleep, to normal dream. In the absence of beingness, there was undisturbed happiness. While dreaming, it appears to be real, but not upon waking up. When you meditate on consciousness to find its cause, it disappears.

Even the knowledge of *Brahman* is not true and eternal, as it is an experience, which cannot last. The entire *Brahman* is happy and peaceful; the only problem is the individual, whose existence is painful.

THURSDAY, 25 MAY 1978

This profound knowledge becomes simple, when known

This is not a place where you can know about your past or future. Here, you can know the cause of your existence and also its purpose.

Everything and everyone is short-lived, although there is a desire for permanency. All our knowledge will vanish one day. We think that we are exactly as we appear outside. This belief must go. We are sure to die one day, which is totally false. All that is perceived is going to vanish. But we are beyond perception. Can you call the ending of day, drying of the water or the extinguishing of a lamp, as death? What we understand by the word ‘death’ is not true.

When we talk about ourselves, we should not mean that we are the bodies. However you may try, the memories do not last. All that is known vanishes, but not the knower. Although we have no death, all that is

perceived is going to vanish. That which cannot be perceived is called God or *Brahman*. Your Guru has provided you a God for worshipping, and that is your consciousness, which has no form.

All your activities are for entertainment. Our interests change with age as also with the type of entertainment. We hear about people who are greatly worried and the same thoughts do not leave them until there is sufficient damage. The Guru's words should affect you equally, but in a better sense, until you are liberated from all your concepts. Although consciousness is one and the same, there are differences, since the forms differ. There are millions of people, each one differing from the other. Every Sage also has His own peculiarities. Rama and Krishna are incarnations of Lord Vishnu, but they differ in almost all respects. When all these spiritual riddles are resolved, the seeker becomes free of all pride.

The days of a week have different names from Monday to Sunday, but for every day the sun and planets are the same. A snake and cow have different forms, but the consciousness is one and the same in both of them. In the same way, everyone must be treated as God, irrespective of their behaviour. This is very simple but its importance can be appreciated only with the Guru's grace. Any doubt about the Guru will trouble the disciple. Guru means your own true Self, which is the ultimate realization of a seeker. All functions of the body happen because of the Self, which is always free. You are the Self and you alone exist, without a successor. There is none responsible for the happenings in the world. You are *Brahman,* you are *maya*. Irrespective of your names, you are always your own true Self. The devotion to the Guru should always remain untainted. If the visitors to this place remember only a few sentences said here, and try to be according to these words, their seeking will come to an end. Krishna has said He had to manifest because of the devotion of His devotees. He could not have manifested otherwise. He gave everything to those devotees. All His names were selected by the devotees. Many temples have been constructed to worship great seekers, who were transformed into Sages. Their presence and even remembrance increases the sanctity in the world. Due to them, many have attained liberation. No miracle is impossible if there is enough devotion.

Krishna has said He or P*aramatman* appears in the form of the Self-realized. He becomes the Guru. It was Krishna who imparted Self-knowledge in the best way possible. The faith of being alive is in every living being. It is the original faith appearing spontaneously with life. It is self-luminous and the uncreated one. When a disciple surrenders to the Guru totally, the Guru says, 'Your beloved consciousness is really My own, which I am transferring to you from today. Just as you don't have to remember being a man or a woman, this use of My consciousness should happen spontaneously.' Guru means consciousness. Hence, the Guru is always present in the disciple. Don't identify with the body but with Atman. The Guru is called as Jnaneshwar, meaning 'One who has the wealth of realization'. Our true eternal nature is called Sadguru. A true disciple develops faith that he is not the doer, as all is only the Guru's doing, who is operating through him.

If a disciple has full faith, his Atman becomes helpful when there are very serious difficulties. There is no God other than Atman. A true disciple knows that happiness is his own inner quality, which is not to be searched outside. Although you are free, you got bound by holding on to your possessions and relations. Have firm inner conviction that you are exactly as your Guru says. Then, no doubts will remain. Your existence is unlimited, without any restriction. You are everywhere and in every being. Everything and everyone is your own manifestation. My slightest sense of being has become the whole universe. Just as waking in a dream gives rise to the vast dream world. Our waking can be equated to the universe, either this or its dream copy. In the transition from waking to sleep, all forms, including those of Hari and Hara, get dissolved.

The devotion should be with faith and the original faith should be known. That will resolve all the riddles. True devotion indicates unity with consciousness. A true disciple knows that all is the creation of his own light. He lives with that understanding, finding no need to make any announcement.

SUNDAY, 28 MAY 1978

Stabilization in Self stops mental commentary

You incorrectly take yourself to be the body, as the entire space is the body of your consciousness, of which you are the knower. Even if you are only the consciousness with the whole space as your body, what will be your needs? Then, will there be any profit or loss for you? Real penance is to remain as space firmly. If you have that conviction, will you need a family, a house and a village? Never remain as a human.

The main instrument that you have is your consciousness. With that you do things and achieve whatever is possible. This consciousness occupies the whole universe in the form of the five elements. Krishna has imparted volumes of spiritual knowledge. Was it not His consciousness which enabled Him to do all that? He kept it as pure as possible. For others as well, consciousness is the main capital to do anything, but it is

contaminated by sin and merit. Whether you see a ghost or God, it is seen in the light of your consciousness. Normally, this knowledge is not imparted so openly and directly. The spiritual teachers try to involve their disciples in more and more religious practices. On the other hand, I tell you that the whole space is your light; and if you develop that conviction, what will happen?

After coming here, what do you consider yourself to be? If you are consciousness itself, how can your 'I' remain? If one is truly spiritual, one has no business apart from knowing that one is pure consciousness. The same consciousness is now identifying with the body. One has to constantly remember oneself to be pure consciousness, so that the body is forgotten. Is the Knower of consciousness prior to consciousness or after? He is prior and also indescribable by any words. Existence-consciousness-bliss is the quality of the consciousness. The consciousness is apprehensible; its Knower is not. One can talk like this only when nothing remains a secret about existence-consciousness-bliss. This knowledge of *Satchidananda* is the result of One's direct experience.

There was a time when you existed without this sense of being. In reality, knowing one's being itself is consciousness-bliss. As long as you don't have knowledge of *Satchidananda*, you still have to catch hold of yourself. Stabilization in the Self stops the mental commentary.

Your fear is an indication of sins, the main one being your identification with your body. You should restrict the use of your five senses of touch, hearing, seeing, tasting and smelling to the minimum. Be occupied with your consciousness as much as possible. Giving attention to That which is listening to this talk is meditation.

Your real worthiness will slowly manifest from within. You must know the real greatness of your consciousness. A speck of it occupies the whole universe. You are searching for something that is already with you. Do not contaminate it with your idea that you are the body. For real knowledge, it is necessary to know the worth of your consciousness. It is the same as that of Parameshwara. Without it, even Vishnu and Shiva could not have asserted their existence. Your faith in illusion, instead of in facts, is *maya*. It leaves you as soon as you know the real worth of consciousness. In its absence, who would chant the name of Rama? By calling Atman as a man

or woman, you are only inviting your death. With Self-realization, do not pose as a Guru and start preaching. Until there is a direct experience, get absorbed in what you have heard here.

Without realizing the greatness of your consciousness, you are using it to call yourself a sinner. When the Truth is known once and for all, is there any need of being in *samadhi*? You imagine yourself to be little. This provides strength to your thoughts to torture you. You are not at all little, but universal. Give up all your concepts and stabilize prior to them. The Truth suddenly became aware of Its existence, which gave rise to the whole universe. When your consciousness merges into the Truth, your mere presence attracts people. *Maya* is that which merely appears, but does not last. Atman is the substratum of all happening. Whatever appears is bound to disappear, which is commonly termed as death. The five elements are very powerful, but they are controlled by the qualities of *rajas* and *tamas*, which in turn receive energy from *sattva*. What we call as 'birth' is the birth of the world in a person's consciousness. One who has the feeling of being awake is the origin of the world. I am the Knower, knowing all through My beingness. That is the power of My beingness. The waking is very minute in size, but the whole universe is born out of it.

Our waking state is nothing but knowing that we exist. We experience the world the moment we come to know that we exist. Our identification with the body invites pain and pleasure. Without a thorough investigation, the riddle of birth cannot be solved. With beingness appears the world – uninvited. Our 'I am-ness' itself gets transformed into this world. Our consciousness is Atman, Guru or God. This is repeated here so that you never forget it. Identifying with the body, one is drowned and one holds the mind responsible. But mind is only a flow of thoughts, in the presence of consciousness. Our understanding of good or bad is based on the meaning of these thoughts. In this world all living beings struggle to survive, but I tell you to be prepared to lose even your 'I am'. Always remember that you are That due to which there is the confidence of being and the flow of all words.

As long as there is breathing, we experience the world. How can the world that is controlled by breath be true? Was there any world prior to your birth? You have to answer this from your own direct experience, without

hearsay information. The news of your birth is the source of the world. As you are the unborn, birth and death are not for you. Your beingness does not create an individual, but it creates the world. Easy things are made difficult with your body-identity. The timeless has been handed over to time and given a time-limit. Who, other than your Sadguru or you yourself, can prove that you were never born? With your conviction, you can yourself be the proof of the truth of the Guru's words. A true disciple pursues this to its end, irrespective of whether the body remains or drops.

For *Paramatman* both *jiva* and Shiva are false. Only the pure consciousness is blessed to realize the truth of this. Then there is the dissolution of the sense of being. Can this affect the One who is prior to beingness? As long as you are not free of your concepts, desires and expectations, you must take care and guard yourself. The consciousness, which is false, gives birth to the world and not you. What powers do you need to move a false world? If these words really impact you, your work will be done.

SUNDAY, 4 JUNE 1978

Promise of Heaven and *Vaikuntha* is a bribe

To know yourself is to have Self-knowledge. What can be of use to have that? Your mind cannot help, as it is meant only for worldly activities. Our intellect cannot help, as it is a product of mind. We have to find help from that which knows the mind. Hence, it is only consciousness that can help.

That which says ‘I am’ must be there prior to saying it. Otherwise, how can you know that you exist? The Self is brighter than the waking state. Being the knower of sleep, It is more latent than sleep. Have you heard of such a method of awakening elsewhere?

When you are the knower of thought-flow, you cannot flow with the mind. Only after the conviction of Self will your fear end. The greatest thing in the whole world is in the human heart. Without knowing it, the man identifies with the body and suffers. By meditating on consciousness in the heart, many have become Mahatmas or even Sages. Hence, meditation helps one to know one’s worthiness.

In the scripture *Srimad Bhagavatam*, Krishna describes what He is and Uddhava listens to it as his own story. The ever-existent does not know that It exists. What we call as birth is to know one's existence. The effect of *maya* begins at birth, with the appearance of consciousness. You are its foundation and not just a part. The sun sets and disappears, but does not die. In the same way, you also cannot die. The matchstick is food of fire and body is food of consciousness. If the matchstick cannot die, how can you?

The news 'I am' is responsible for all your activity. With the appearance of consciousness, your sense of being begins. This means that you come to know 'you are'. As this knowingness itself is false, your 'I am' is also false. Our firm conviction of being the body is *maya*. It has been given many names. It is equated even to God. As the world is false, it does not deserve any special observances. The feeling 'I exist' or 'I am like this or like that' will vanish. When your consciousness is no more, your world also vanishes. It means both are one.

With a clear knowledge of Self one's work is done. The use of consciousness exposes its limitation to have direct knowledge of the Self. It can only show what we are not. The promise of heaven and *Vaikuntha* is only a bribe to encourage people to do good work.

Your consciousness itself is the Guru and meditation on it results in Self-knowledge. What has a beginning must also have an end. We did not know our existence, which we know now. This knowing is the primary illusion. One who surrenders to the Sadguru finds no difference between the idols of Hari, Hara and the green grass. *Maya* is the love to exist or self-love. Whatever you May achieve by using your consciousness, you cannot get lasting satisfaction, because it is all false. When *Paramatman* is about to manifest in the seeker, favourable tendencies develop in him or her. Never forget the Guru's words. Just as the oil and wick vanish after remitting light, your consciousness will shine in the world and then vanish. Then, what can remain other than *Paramatman*? Continue your chanting of 'Jaya Guru' *mantra*. Then, your inner Guru will manifest and uncover the Self in full clarity. You will also see the rising and setting of the Guru within.

THURSDAY, 8 JUNE 1978

All that appears ultimately ends

The purpose of chanting the *mantra* is to get acquainted with your consciousness. The ultimate aim is to become silent. You should meditate until you know that you are independent of the five elements, waking and sleep. Freedom is your nature. Finally, you will know that you were never born and you have nothing to do with any activity. Also, you are unconcerned with the world and its knowledge. After true knowledge, you will say that there was no need to go on learning in this world and to have any knowledge.

Where there is water, fire must be present. Fire cannot exist without air and air, without space. The light of *Brahman* is a must for the appearance of space. To know that Self is beyond the five elements is true renunciation. Then you know that you are independent of the five elements and even of consciousness. The five elements and the resulting consciousness are all seasonal and temporary. If the consciousness is not, what is there? The

knower of the seasonal consciousness cannot be time-bound. One who has not meditated on the Self has to take all worldly ‘news and views’ as true. One cannot defy the traditional so easily. A rare one applies the Guru’s grace to ignore the world and give attention to the source of all existence. What is the real renunciation?

All that appears in the world ultimately ends. All this knowledge is about That, due to which the world appears and we come to know our existence. What is this *maya*, due to which you see activities in different scenes? All that is a function of the light of consciousness. A seeker must give attention only to his or her consciousness. One who is very alert and aware of the Guru’s words realizes the Self. The consciousness, which is atomic, contains the entire universe, in both the waking and dream states. The knower of this is a Sage. People may have many achievements, as great as ownership of the entire world; but all that is as meaningless as a mirage in the absence of knowledge of the birth-principle. For three to four years, the child does not know that it has a separate existence. When the child knows that it is, that moment is important.

All religions are only traditions, but the real Dharma is to be the Self. Do the dead know that their life is over? Others say so. All this goes on based upon the tradition. A Sage witnesses the consciousness and all that happens in it. The manifestation, including all individuals, is unreal, but our memories and desires give them a reality. The consciousness that has occupied the entire universe is restricted to none. In due course, it vanishes.

The sanyasis and sadhus wear ochre robes to take advantage of the tradition. People give them food and money, with due respect. Getting absorbed in meditation is true renunciation. It is your consciousness itself owing to which you have to experience appreciation or even face condemnation. Keep it pure without thoughts. Then, it will show you its origin and the beginning of time. At the root of knowledge, there is ignorance; and you see the world, full of people, sadhus and even Sages. All that you have heard and read gives rise to your fear, bondage or freedom. If you know the nature of time well in advance, how can you die? Your knowledge should be independent of both the five elements and consciousness. Only that is true knowledge which is in your power and control. It is independent of others.

Why are you looking for renunciation? Before anything else, just see and be your own Self. The true renunciation is in Self-knowledge. A truly spiritual one knows his real Self. The selfish are away from Self. Call your consciousness as Gurudeva. It alone can renounce correctly and provide the right knowledge. Only a rare one among millions can introduce you to your deathless nature.

SUNDAY, 11 JUNE 1978

You must be present prior to waking

When you know your Self, all your needs will come to an end. The death of an individual means the end of the memory ‘I am’. For Self-knowledge, stay put with your consciousness, without any expectations from anyone. What you think about yourself is only an imagination that will dissolve.

The mental modifications or your memories are responsible for all activities. When they end, the activities also stop. Then there is no desire to act. The Sanskrit word *Nivrutti* means true retirement, when there is aloofness from all activity. When you wake up from sleep, you become conscious of yourself. It means your sense of existence begins. Then your mental modifications force you to act. We become slaves of our own thoughts. Without thoughts there is only pure being. Our imagining ourselves to be someone with a name and form gives a push to our activities. In reality, there is none to act and all activities are untrue. *Brahman* is real as there is no ‘I am’ there. Due to our ignorance about the

origin of our ‘I am-ness’, one resorts to the mind. Our feeling of ‘I am’ and our knowledge of the world originate at Brahmarandhra, which is an opening in the crown of the head. That is the centre of all knowledge. Your consciousness that is now listening is an ocean of knowledge. One who has faith in consciousness as the Guru needs no spiritual practices. The activities happen in the presence of consciousness, which are the feet of the Guru or God. Never forget to worship your consciousness. The signs of the Guru develop in the disciple, who follows His command with full faith. Then there is oneness with the Guru. Your behaviour should be in conformity with being *Brahman* yourself. Then your expanse becomes infinite. The chanting of the *mantra* given by the Guru removes the disciple’s separation. It is not you who knows ‘you are’, but it is only God who knows His existence because of you. When God is pleased, He arranges a meeting with your Self, which means you become ripe to meet your Guru.

When your individuality comes to an end, your fear of death also vanishes. Every mundane acquaintance is only borrowed and hence temporary. Your Guru acquaints you with the Self and nothing can disturb it. The consciousness in human form is of great importance and its true knowledge is invaluable. None can beat the giver of Self-knowledge and He is magnanimous. When you really know that your Guru is in full control of your movements and, in turn, you are responsible for His movements, your work is done.

All your activities are stored in your memories, and our true nature cannot just be a memory. These memories don’t last indefinitely. Even the memory of Vishnu that He exists is bound to go. One who knows being awake must have existed prior to waking. Only One who exists prior to memories can remember them. Both the memories and the five elements depend on the consciousness. Hence, they must be interrelated. The memories cannot know the one who is prior to them. ‘I am someone’ is a collection of memories, which acts in the world. All your imagination about yourself and God are not going to last. Although none experiences death, its fear haunts everyone.

We have thousands of memories. Are we those memories? Apply *viveka* and be free of them. You think yourself to be a man or a woman,

based on your memory. With the Guru’s grace, one comes to know what this memory ‘I am’ is and its cause. That is realization of *Brahman*. When I say ‘your words’, whose words are they? Are they those of a mortal human or of the Eternal? If you experience even a sentence of what is said here, you will realize the Eternal.

THURSDAY, 15 JUNE 1978

How will you meditate on self-love?

The joy of following a Sadguru cannot be given by others. The bliss of dropping the body is more than the pleasure of an entire lifetime. It is the experience of deathlessness and of fulfilment. For real contentment, you must like the knowledge received from the Guru and that should be your only interest. It is inviting trouble and suffering if you start preaching to others without your own conviction. Meditate on your Self, by giving it any name like *Brahman*, Guru or God.

In this world, only a rare one knows that all love themselves. This love exists whether the skin is white or black. The self-love takes care of the body. How to meditate on self-love? Meditate on it forgetting all else; but to make it simpler, call it ‘Guru’. All your effort is to spend time somehow, but at the root of all is your self-love. One day you will lose all your possessions and relations. Before that you must know your Self. You can

have real contentment by *viveka* and not by using your mind. *Viveka* is intuitive discrimination based on experience.

Do not hurt anyone, but learn to tolerate. You will develop great capacity to endure. Don't retaliate even if there is abuse or torture. Everywhere foolishness accompanies selfishness, and there are quarrels and even fights. With Self-knowledge, your achievement comes to completion.

What is easily found in the heart of a devotee is hardly found elsewhere in the whole world. The world is seen within, but appears to be outside. The consciousness in the heart is formless. You have tasted the sweetness of sugar, but have you seen it? Krishna says, 'I am the light in your heart as Bhagavan.' The light is beingness, which is you. There is devotion in you as love. There is the love for existence in all living beings, but its secret can be known only by human beings. Most people are busy in their mundane activities, without looking at the root. The consciousness or the love to exist has occurred without your knowledge or prior intimation. That love to exist protects the body. Have you ever recognized that you are that love itself? Meditate on that great devotion to exist. In the initial stages, that becomes very difficult. Hence, meditation on Guru, Ishwara or God is recommended.

The self-love that has appeared in the body is Ishwara. When you are full of devotion and you worship it as the Guru, it gets propitiated. In your body, who is listening now other than that love? The knower of that love realizes *Paramatman*. Your happiness and unhappiness are the result of your body-identity. Whatever may be the condition of your body, *Paramatman* is kind and helpful in all cases. The self-love is responsible for all your devotion.

You must be constantly aware of that self-love, and meditation on it as your Guru is the best way. There are no incarnations, *maya* or *Brahman*, apart from your self-love. Are you aware of that self-love? The use of various words is to facilitate better understanding. In this world, is there anything greater than Self-knowledge? Only a rare one, amongst several millions, will meditate on self-love. Our real greatness and vast nature can only be known by true devotion. Why are you taking so much trouble in life, other than to continue your existence? There are thousands of Gods with different names who are worshipped, but all of them are the self-

luminous love in bodies. Only a rare one knows his or her unity with love, and *Paramatman* manifests there. The self-love becomes Self-knowledge that occupies the entire universe. All things last as long as there is that love in the body.

By following the Guru's command, when one realizes self-love, One becomes infinite and the whole world appears to him or her as a speck. He or she attains real fullness in life. Although you do not know self-love completely, you cannot remain without its presence. Krishna says, 'Although I am in your heart, without devotion you cannot find Me.' You come across various kinds of devotion and devotees, but only a rare one can worship the Self. This is a non-dual worship, which is uncommon. The love for Self is seen in all living beings as the love to exist. The devotion to various Gods and Goddesses diverts one's attention from the Self. The presence of self-love is responsible for one's attraction to spirituality. The nature of self-love is such that you can neither have any control over its continuation nor its ending. How are you related to self-love, other than as your own true Self? As realization is difficult, worship it as your Guru.

What is it that makes people struggle to be rich and flaunt it? Is it not self-love? Life is ever flowing and all our attractions and interests are continuously changing. The near and dear ones are bound to leave you one day and depart. But the self-love does not blend with anything and it is always aloof. In reality, you are the formless, nameless, eternal love. It is overflowing like a pot full of honey. Meditate on that love, which is trying to know the Self. When you realize it, all the five elements will serve you.

The profound and deeper aspect of spirituality usually remains unnoticed. You enjoy many things, but how can you enjoy your own consciousness? Love only your own consciousness, as all other love is temporary. The wrong kind of love may bebeneficial, but it cannot give any happiness. The whole world is created by that love and it is full of it. The crowded roads of cities are full of self-love in various bodies. The power of love is the primary illusion, Maha Kali, *Brahmasutra* and Hiranyagarbha. She is active in the whole world. It is love that is acting through all bodies and creating this crowd. The mistake is only in the manner and application.

You are meditating over some God with a certain name, but the meditator is love-God itself. Everything depends on your love for existence,

which has appeared suddenly. If you befriend this love, right now you will see yourself as the Eternal and complete. The same love has spread as the five elements and also as Ishwara. The different names that are given are for the same love, by itself. For Self-realization, there are various kinds of spiritual practices. If this self-love worships itself with firm conviction, it becomes the very soul of all Gods-Goddesses. The names of these Gods are the names given to those bodies in which the self-love resides. Without love, there can be no activity.

What has been lit is burning and emitting light. This is a mystifying matter of the astral body, which is ignored by you, and in its place your physical body has become your form. This is unfortunate and an accident. Who has mistaken, other than your self-love? It is only with the Guru's grace that one is able to love one's beingness.

SUNDAY, 18 JUNE 1978

Death is dreadful
but none has experienced it

After initiation, every disciple of the Navanath Gurus had to carry on the spiritual practices independently for a period of twelve years. Before his second meeting with the Guru, the disciple used to be complete and ready in all respects. It was unnecessary to meet the Guru again and again.

I, or Atman, is always first, followed by the consciousness or the 'I am'. All activities follow thereafter, as decided by our memories. This is the general tradition and nothing lasts long. Only a rare one pauses and looks within, to himself. The consciousness, and all that is known through it, is universal. The Knower of all this is profound and firm. All that is known changes with time, and finally the consciousness also sets. Who then is that who came? Who is that who went? You are holding onto everything that is known through consciousness. But even consciousness has a rising and

setting. It is responsible for your considering yourself to be someone. But your ‘I am’ is an illusion. When all that you know will vanish, what would be the use of all your achievements?

There is the appearance of the heart-lotus, with petals of the form of the world. From it appear the pollen, but at the root is its stem. All that is known through the consciousness is a part of it. But the knower of consciousness – the one who knows how it arises and sets – is liberated. On the other hand, one who believes the content of consciousness to be real gets bound by it. In the absence of your consciousness, where is God? Hence, consciousness is equated to Ishwara. What you know, you pass on the same to others. In your consciousness, the seed ‘I am Ishwara’ is sown, and that becomes the Reality in due course. After realization, a *Jnani* knows that everything is useless. A scholar with pure intellect attains liberation and so too a guileless and simple person. The persons who are in between get stuck.

Meditation is not doing anything, but only being attention. Only the words of the Guru are true and they should always be part of your awareness. Hold His words firmly that you are pure *Brahman*, which is the seed which sprouts in due course. Then your identity will change from a human to *Brahman*. Never forget that you are always the knower and not the known. You must insist on being *Brahman*, as commanded by the Guru. If any worldly property is divided amongst all the people, what would be your share? Why then be proud of anything? Your hopes and desires are the fuel of your lamp of life. Their end results in the end of individuality and not in death. This is similar to the extinguishing flame of an oil lamp. In Vedas it is mentioned that one is reborn as per one’s last desire or thought. If a Moslem dies while fighting with a Hindu, he is said to be born as a Hindu, and vice versa. Hence, the war never ends.

When you remember the Guru, it means remembering His teachings. With that knowledge, one experiences freedom with no trace of any bondage. When you and your world are really hollow, without any substance, all your efforts to be free only bind you. The sense of being that is at the root of everything is time-bound and it can leave at any moment. What can you expect from your world, which depends upon the short-lived beingness? Your life is nothing but the appearance and disappearance of the

memory of existence. Can it be your death? Your consciousness is Ishwara and it contains the whole world, including your body. But you think yourself to be a part of the world, and in this duality there is happiness and unhappiness. In non-duality the world doesn't exist, you alone exist. When you see yourself as of the same kind as Ishwara, you will know all as illusion and be free of all bondages. Until then, there cannot be any freedom. When the wrong remedy is rejected, its harmful effects will not be experienced. When you try to solve a problem, your mind obstructs the knowledge of pure consciousness. Without doing anything, stabilize in pure consciousness, free of all mental modifications. Avoid praising, talking, worshipping and the company of others. Then, you will be one with Ishwara.

The consciousness that sings the praise of Hari is not different from that which listens. When you listen about Hari, you develop vairagya, which means absence of worldly passion. Our bodies change continuously, right from childhood to old age, and their end is certain. Our impressions about ourselves are outdated and incorrect. If you behave as prescribed by the Sages, your suffering will be tolerable. As long as you are conscious, you are one with the world and God. Your outward vision needs a change, so that you can look at yourself. Our memory of being is a product of the five elements. As you wish to be free of your body-identity, be aware of your consciousness that is listening. Your doing or not doing anything is unimportant, but claiming to be the doer and expecting reward or punishment should be avoided. Space is very subtle, but your consciousness is subtler. All the known is bound to vanish, but not their knower, which is Eternal. The consciousness is time-bound and it experiences pain and pleasure, but the Knower is without any experience. Remember that when you become aware of consciousness, it is the birth of Ishwara.

A seed is that which can create objects of its kind. These words are meant to plant the seed of *Brahman* in you. When they spring up, the intellect will slowly dissolve. Even if you live as a human, your consciousness is the body of Ishwara. Your activities indicate that you are a human, but whose activities are they? They are of the Ishwara-consciousness. You cannot be a *Jnani* without knowing the Self. The consciousness in body appears outside as the world. Remembering the

mantra means meditation on consciousness. What you have heard is about your Self, on which you must meditate. There is no need of any proof for this. The family life is for an individual. The ideas of a human result in the activities of a man or a woman. But your consciousness is spontaneous and not an idea. Liberation is the absence of ‘I am’ and the absence of the desire to exist. The consciousness in your body and all that is seen are like images on a television screen.

Death is dreadful, but no one has experienced it. Your disappearance does not mean your death. Before doing anything, you have an idea of what needs to be done. But your consciousness is prior to any idea. At this moment, you are aware of your existence. This was not the case in the absence of your body. The presence or absence of awareness is the only difference. This awareness begins on a particular day and lasts for a certain time. The consciousness that listens has many names, but it is formless and indescribable. When you listen to Lord Hari’s story, it is actually your story. What are your needs in the absence of your consciousness? Do you need God to bless your family? Words cannot describe what *Brahman* is and what is meant by knowing *Brahman*. The awakening of Ishwara in one helps to develop *viveka*. Without it, there is no use of chanting God’s name or performing a penance for Self-realization. Who orders you to come here? Is it not the command of your Atman? When you are absent, there is no God, no religion and no world. Where you are present, everything is. Continue to chant the *mantra* given to you. Ishwara is the same as consciousness and a blessing, but your true nature is That where all qualities dissolve.

THURSDAY, 22 JUNE 1978

Where duality ends, there is bliss

Paramatman ever exists and has no birth and death. At present, you have two bodies, the first being the one that exists and the second is a very big body of the world. All activities in the world are based on concepts. In the absence of a proper realization, one is bound to follow a traditional religion. The faculty of imagination creates ideas, which in turn promote activities. You have a firm belief that your origin is the result of the imagination and ideas of your parents. Your own concepts make you happy and unhappy and lead you through your life until death. Although it is all a play of concepts, you claim it to be your own work.

As per the Guru's command, you are formless and beyond all castes and creeds. Take care of your body, but worship only your consciousness. All your wrong beliefs about yourself will be gone. Your mind-intellect leads your actions, instead of you controlling them. Only when you follow the Guru's command, your influence will be effective.

If you worship your consciousness, it will be propitiated and will establish you in non-duality. In unity there is bliss. There is no discontinuity in Atman. Who is it, other than you, that is listening now? When you are certain about doing anything, there should not be any doubt. Wherever two opinions agree, the conflict ends. You must take care that your actions are firm, as per the Guru's words.

There is no God other than the consciousness that is listening now. Never forget that you are that consciousness. This remembering is the job of your consciousness. What I say is so simple, but many are not ripe enough to appreciate it. They believe in performing penance, hanging upside down. When you have true understanding like Krishna, you too will say that all that appears is your expression. You already know that everything depends upon your consciousness. Is it not? Forget your body-form, and meditate on your consciousness, because of which you know your existence.

As you are not the body, its gender does not apply to you. You know the existence of your body, but is it you? You are aware of your beingness that contains all the five elements. If we do not investigate our true nature, how can the misunderstanding drop? As it is very difficult to hold your attention firmly, it will be easier to worship it as the Guru. You can have a feeling that the Guru is behind you and there is light everywhere. But you cannot understand that You are behind yourself. In the initial stages, you have to rely on duality, in order to meditate.

No part of your body has any place in your true identity. When you know that you alone exist and there is nothing else, everything becomes clear to you. Where God is, you exist and where you exist, God is. Your true nature is independent of both your body and consciousness. That is your ancient existence, which needs no support. You have every right to claim your eternal nature and be It.

Those who identify with their body and are busy with its needs cannot have love for the Self. Your very attraction to this place indicates your progress towards the Self, and what is needed is your conviction. Conventional words like God and destiny are used by people, but what do they mean? There is a need of true *viveka*. For one who does not believe in the creation of the astral body itself, what is one's destiny? Keep this

knowledge with yourself and do not discuss it with others. You are not yet ripe to convince others in this matter. You need conviction yourself before telling others of it.

Your true nature is non-dual. It is free of desires and duties. When you realize It you cannot produce any witness to prove it. There, you alone exist. Then the feeling of doing anything, or the question of possessing any ability to do it, does not remain. For a *Jnani*, there is no will to live, as that is also a concept.

SUNDAY, 25 JUNE 1978

All your knowledge is unsteady

You must have conviction that you are the Self. Then, there is no change and it is firm. In the absence of proper conviction, you should not talk about anything. A Sage has said, ‘One who is talking is Vitthala, the manifested *Brahman*’. The Sage is referring to His own talk, which has the backing of God. The subject of that talk is the manifested *Brahman*. On the other hand, the unmanifested *Brahman* is beyond words, love and devotion. It is necessary to ruminate over the words of the Guru round the clock. Even when you are busy in your work, those words should be remembered. To be in *samadhi*, while being fully awake, is to be free of all thoughts and worry. This does not give you freedom to hurt your friends and relations, who should be given due respect. You should exit from the place where there is excessive conflict. When your body is bound to fall, why not make the best use of it, by adhering to the Guru’s words. Your Guru has given you the needed confidence. If you lose it, what is the use of your life? Cheating has

no place in spirituality. Thereby you will fail not only in the spiritual life, but also in the worldly. You should become steady with conviction, at least in one of the two.

All your activities are the result of following certain opinions. The same thing is described differently by people, as per their opinions. One gets experience based upon his or her opinion. The power of penance imparts reality to the spoken words. The Reality is only one, but there are thousands of opinions about It. This is the power of *maya*. But *Purusha* is silent, without participating in any activity. Even the Lords like Hari and Hara are the forms taken by *maya*.

Even when very young, Krishna was venerated by very senior yogis and rishis who were more learned and influential. This will give you some idea about Krishna's knowledge and greatness. What is the quality of this knowledge? It is very simple and also difficult. Your consciousness is the source of all knowledge. But what is real knowledge?

One who knows himself or herself as *Brahman* is a true Brahmin. After penance, whatever occurs to one as true and acceptable, that becomes his or her teaching. Can it attract all? This is all a play of *maya*. They think they have realized *Brahman* and become proud of it. Although they are in the grip of *maya*, they start preaching. There were many sadhus and Sages, everyone with different characteristics. Even Lord Brahma could not clarify the cause of those differences. The nature of one becomes clear only after the appearance of beingness. This applies even to Lords such as Brahma and Vishnu, but what is the condition prior to beingness? No one thinks about that. The pure consciousness is without the taste 'I am'. Being and becoming is the quality of *maya*, whereas *Purusha* is only a witness. But without *maya* there will not be even a mention about the existence of Ishwara. When your body did not exist, what was your knowledge about yourself? Now you know a lot, but all that is illusory and changing. It appears, it is seen, but it is not the Truth. All your activities are the qualities of *maya*. But *Purusha* has no duties and is without action.

All that is seen or appears are the colours of *maya*. *Purusha* is aware of the qualities of *maya*, but He is unconcerned. The pride of the rishis and munis that they had Self-knowledge made them live for hundreds of years. Whatever you know or come across will not remain steady. It is so because

maya Herself is unsteady and illusory. You cannot get rid of Her even after doing penance for thousands of years. The various religions may differ in their practices, but waking, sleeping, eating, etc. are common to all. The traditions that have developed cannot help to realize Bhagwan Shri Krishna, as He is beyond. These traditions are only different mental modifications. They cannot take you beyond all modifications. First, all tendencies have to dissolve, so that one can realize the Self. Sage Tukaram says, 'Let there be no-mind, so that what is left is you, the Self.' In the field of *maya*, some are busy earning religious merit, and some go on increasing their sins. When this body falls, none of the memories of this life will remain. Then what is the use of the religious merits that you have earned?

Rebirth is the opinion of some rishis and all opinions are illusory. It is the knowledge of the intellect, and not Self-knowledge. It is only transient knowledge, which goes with the body. In the absence of your body, will you know your existence? Even rishis-munis have not thought along these lines. All bodily existence is in the field of *maya*, which is absent beyond the body. What do you possess other than the consciousness in your body? The consciousness depends upon the food juices in the body. As long as the body is in good health, you believe your thoughts to be real. When the body falls, there is neither I nor you. Hence the truth of all thoughts and existence is to be known while the consciousness is present. We and the world, 'I' and 'you', are experiences of duality, which is zero. It is an illusion, as nothing has happened. Even then it appears to be true. There is no one like a rishi, none who lives and none who dies. It is all a play of *maya*.

The rishis and munis are very much impressed by the influence of *maya*. Otherwise, their opinions wouldn't have differed so much from one to another. What is the main thing, which was absent earlier and is present now? It is our sense of being. But it is just a guest that has appeared for a short period. What was not there will disappear again. Can you pack your consciousness in a way that it remains permanently with you? What is that packing? The body is a bag of food. Its food essence is sustaining your memory 'you are'. You have to pause here, along with your consciousness and find its relation to you. It means, 'I am that Knower, who is conscious'; this *viveka* must be done. The Knower is beyond consciousness. One who knows that the consciousness was absent, was always present prior to

consciousness. The Knower is not at all new. But the consciousness, which was not there, has made an appearance now.

Sin and merit are just words which are useful to tell stories. In the search for the Truth, all words vanish. In the absence of words, how did the first word appear? This is known only by Bhagwan Shri Krishna. Most of His disciples were only slaves of words. Everyone is a slave of the mind-intellect. How is Krishna? For Him there is not even the slightest idea of consciousness, which gives one a feeling of ‘I am’ or ‘I am not’. Your true being is separate from your sense of being. You must do *viveka* and find out your eternal nature.

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THURSDAY, 29 JUNE 1978

Know the movement of time, well in advance

Paramatman is the only one who knows time completely. When you say that an infant is born, that is the beginning of time. It is the birth of time and not of the infant. Without understanding this, one believes in his or her birth. Only *Paramatman* is timeless and others are in time. One has to suffer for not knowing one's timeless nature. The names differ with the bodies, and they last for certain duration. All names are the names of time. For the realized, the movement of time is the same as that of the hands of a clock. For Him, the time ends. The ignorant lives as the body and suffers with time.

Remember what you listen to here and meditate on it. Other spiritual practices are unnecessary. We can talk about meditation only when there is consciousness. When consciousness gives attention to itself that is

meditation. Due to mental modifications, the attention goes outwards. Hence, a seeker has to spare time specifically for meditation. When consciousness does not go outwards, there is effortless meditation round the clock. The attention does not separate from consciousness and both become one in meditation.

Body begins at a certain point and ends after a certain time. In the womb, consciousness is dormant. Three to five years after delivery, the content of the womb, which is called as a child, develops the sense of being. In deep sleep, Lord Vishnu is unaware of His existence as Vishnu. This is the nature of time. The existence in deep sleep is similar to that in the womb, when there is no experience of time. Womb means dormant consciousness, when one is not aware of his or her body. When body is out of womb, in due course walking begins, which indicates the movement of time. The sense of being that is initially dormant slowly improves and starts recognizing the mother. The infant starts recognizing its mother. It listens to her voice. All this is the movement of time. The growth of the infant is the growth of time. In the womb there is support, but not outside it. Hence, the child starts taking support of its body, which is the beginning of body-identity. The content of the womb is our sense of being, which is initially dormant.

Can a human grow with the help of intellect? Our growth is the function of time. There is strength or weakness as per the time. Hence you must know the movement of time well in advance. All your talk is a form of time. The knower of time has no birth and no death. Beyond being, there is no sense of being; that is, there is absence of both ‘I am’ and ‘I am not’. With time comes the skill, which means knowledge. All this is in the field of time and time-bound. The duration of experience of time is one’s lifespan or age. The sense of being that you have now is the nature of time. You are the substratum of time. The knower of time is not in the field of time. The creator of time is nameless. If at all a name is needed, call it *Paramatman* or *Parabrahman*. Time shows you the movie of the movement of time. Your birth is also shown there. The content of the womb came out along with consciousness and started moving in time.

There were people who had knowledge of past, present and future. They are present even now, but who is the real knower of time? When it is

said that *Paramatman* is the knower of time, the listeners say that they have understood it. But who is the knower of the knower of time? That which is beyond time is also without birth. That is not born due to the food juices of the five elements. One who knows that he or she is not the content of womb is a *Jnani*.

Your birth has taken place without your knowledge. Your knowingness has begun a few years after your birth. Your actions and behaviour during the waking state is determined during your deep sleep. Your skill, intelligence and wisdom after waking are also decided by time. All things happen as predetermined. In order to understand the secret of all this without asking anyone, be one with your consciousness, in meditation.

Time is the sun of world, the sun of universe and the sun of Self. Without any external help, what you are is the sun of consciousness. The sun indicates time and all names are of your consciousness. Consciousness, self-love are the names of your 'I'-taste or 'I'-memory. You should worship your news 'I am' as the Guru. All your activities, other than meditation on Self, will vanish with time. If you know this consciousness which is the knower of time, time will serve you. Make a resolution that you will utilize your time to worship consciousness and you will see for yourself how you live longer. You are given more life for doing that, irrespective of the opinion of your doctor. But remember not to waste that extra life for living in luxury, as it is not possible to cheat *Paramatman*. Such cheating causes accidental death.

Due to the various attractions in this world, the individual soul cannot understand this spiritual knowledge till its end. *Paramatman* needs no conviction, as He is its witness. You must remember whom to worship and why. Live with that memory. Do not forget that the knower of 'I am' is Gurudeva.

THURSDAY, 6 JULY 1978

Separated from mind, there is vision of universe

The difference of ‘He’ and ‘I’ vanished. ‘He’, meaning God, and ‘I’ both disappeared. The individuality came to an end and there was the manifestation everywhere. When there was no duality of ‘He’ and ‘I’, the existence of one also ended. When there is one, there is also the relative existence of two. In the absence of the first, how can there be the second?

The joy and sorrow must go. There is joy when something nice happens. The joy and sorrow happen because of individuality. The manifestation is all-pervasive. If Self-knowledge happens, what is its sign? It is the eradication of individuality and absence of joy and sorrow. Your consciousness must know that you are the manifestation, which is vast.

The main cause of the sting of happiness and unhappiness is your sense of being. Where does any experience come from? It is the experience

of your consciousness. If you go around the world many times, that doesn't help towards realization. What must be known is the origin of consciousness. With that knowledge, the individuality ends. With proper devotion, you will come to know that the cause of your great sorrow can be transformed into the motive for great happiness. But who is prepared to wait and investigate? Your Sadguru is God, who can open the treasure of all happiness for you. What is needed is your conviction. All your experience of waking, deep sleep, being in *samadhi* and being out of *samadhi*, is the experience of your consciousness and not different from it.

Your case is similar to receiving a money order, but waiting for your cash payment. Your knowledge is only verbal, without realization. In this world, however big an event is, it is only 'news'. If you do not know you are, what is the big deal about that news? How can conviction of Self happen to anyone other than Ishwara? In the absence of your sense of being, was God true or false for you? There are millions of seekers, but how many attain Self-realization? That is the knowledge of your own Self and not of anyone else. Always be aware of your consciousness, which is now listening. It is the feet of Sadguru.

When we take ourselves as a body, it gives rise to a long queue of the happy and unhappy. This suffering is the characteristic of the mind that identifies with the body. One who has conviction of being separate from the body does not suffer. In deep sleep, you do not know whether you are a man or a woman. Hence you do not experience happiness and unhappiness. Without body-mind there is no experience at all. Without mind there is no pain and no need for any pleasure. The company of body-mind is illusory. Even then, mind insists on being the body and behaves accordingly. Without mind there is no witnessing of anything and no experience of pain and pleasure. In order to terminate the mind, one has to worship the feet of the Guru.

You have no knowledge of your birth except what you have heard from others. The mind tells you about the past, present and future, which really do not apply to you. It is the decision of the mind which makes you behave accordingly. It tells you about your millions of births when you have no experience of even one of them. Do you have any knowledge even of this birth? Any experience is an illusion. When you develop conviction that

you are not the body-mind, the cheating will become obvious. The religions of people are nothing but traditional behaviour. Is there any religion without customs and practices? Even a *Jnani* has to follow certain traditions, until He crosses a particular state.

You must do *viveka*, which means discrimination between the real and the unreal, so that the account is settled. Otherwise there will be no peace and tranquillity. Remember that we are not the body-mind, but their knower. When you know that you are not as your mind describes it, you will realize Atman, which is unborn. Only a rare one is fortunate to pause and think how much one knows about himself or herself, without hearing from others. By slowly dropping the teachings of the mind, one must learn to rely on his or her direct knowledge. Only the one who has become vigilant by hearing the Guru's words can do *viveka*.

After dissociation from mind, you will have a vision of the universe. You must chant the *mantra* given to you round the clock so that the mind gets purified. Then it will follow your command. Let the mind give attention to Self. This will liquidate the mind and you will have vision of the universe. Your Self will occupy the entire existence. In the Full and Complete, there is no experience of bliss. That state cannot be witnessed. Prior to your birth, what were you witnessing? There are great scholars, but can they go beyond their minds? Where there is mind, there is vital breath; and where there is vital breath, there is consciousness. For a true Knower, the dissolution of vital breath becomes interesting. The happiness and bliss of that moment is unique, which is known only to the Self-realized. The fear of death is only an imagination. When *prana* leaves the body, does the body suffer? All the activities are of *prana*, which you imagine as your own. Without *prana* is there any mind? The body does not suffer in the absence of mind. It means the mind itself is identifying with the body. When *prana* leaves the body and the latter falls, where does Atman go? But people say Atman has gone. Your true nature should become absolutely clear. To achieve it, you must chant Guru-*mantra*, as advised by Sages. Without *prana* what are you? When the body and *prana* are absent, whom would you call as a man or a woman? It is the mind that identifies with body which is the cause of happiness and unhappiness and also of death. It is all a play of concepts. If you get rid of the 'I am the body' concept, you

will enjoy the festivity of liberation in this very life. Those who ignore the mind and realize themselves get food and water without any effort. Let the mind remember the Guru and chant the *mantra*. Then it will reveal to you all its facts. The mind will then be free and you will yourself experience freedom.

Let the acclamation, while chanting the *mantra*, continue. Let the mind or *prana* repeat again and again – 'I am the imperishable and the perpetual.' Then, mind will vanish and in its place, *Brahman* will make its appearance.

SUNDAY, 9 JULY 1978

Body-identity is the only obstruction

The Vedas, which are beyond any language, use a language to speak. Veda itself means speech. Rigveda is the word of the sick. He has become a devotee of God, due to sickness. In this world, do not compete with anyone. When you are absorbed in your *mantra*, all others are forgotten. Can anyone who is proud of his or her knowledge listen to this? This pride cannot go as long as one considers himself or herself as someone. The faith in the Guru's words should be total and one-pointed. If you consider yourself as a great devotee, all else, except the Self, should vanish. Here, there is neither I nor you. This worship is not out of respect, but it is a sign of unity. In spirituality, do not entertain differences.

Every word written by Jnaneshwara is holy. Why did He drop His body at an early age of twenty-one? The worldly life cannot give tranquillity. One has to seek company of One who is beyond. Once you are convinced about it, it cannot be forgotten. The awareness of being a man or

a woman indicates body identification, and not unity with Atman. At least for a short time, try to be separate from the body. Then there will be no need for any further spirituality. What are expectations and what is the nature of the one who expects? One who has no colour and design, what will He expect? We must correctly understand the imperfection in us. The correct knowledge means freedom from incompleteness. Go on learning something up to the age of forty. That will give you a zest to live. One should not be shy to acknowledge ignorance about Truth.

It is our consciousness that enables us to talk about the state beyond consciousness. There cannot be any talk otherwise. It is very important to know the secret of our consciousness by getting absorbed and being one with its inner light. The appearance of consciousness is not the result of our desire. It is a spontaneous happening by which we come to know our existence. When we do not know ‘we are’, that state is called *Nirguna*, which is without attributes. When you become one with your consciousness by total absorption in it, it gives you all its knowledge. Your consciousness is that which is listening now. The five elements come together to form food juices, which give you your memory ‘I am’. Its Knower is without the sense of ‘I am’. He is prior to consciousness and is without Self-consciousness. When you come to know you are, because of your consciousness, you instantly identify with the body and live as a body. Only the Guru’s command can erase the wrong identification. Now, take yourself as the consciousness and meditate on it. When you do any activity, you always remember what needs to be done. You feel that you have understood what you are, but your habit and attachment to the body come in your way. To give up the habit means to be aware of not being the body. Remembering the Guru’s words repeatedly will help to get rid of the habit eventually. Since your so-called birth, you have developed oneness with your body, which can go without harming the body, by following the Guru. Here, there is no teaching, but just pay attention to what you hear. Mere listening will give you happiness. After listening, live as you are. Many advise certain practices for the benefit of people, which I do not find necessary. I observe all like myself. I see you as you are, but you believe yourself as you appear to be. Without your consciousness, can you have any idea about the attributeless? There are no signs which can help to know the

Nirguna. In spite of having qualities, how is it still *Nirguna*? And how did the consciousness appear from It? All this must be known. In the absence of proper knowledge, the consciousness has to appear again and again in different forms, until the Truth is known. Befriend consciousness and worship it with love. That will purify it and you will clearly see the function of the three *guna*s. You will know That which you cannot create and you will get eternal peace.

The appearance of your beingness was called as birth and that is the astral body. Except for the Guru's command, nothing else can remove the body-identity. A single sentence, 'I am pure *chaitanya Brahman*', will make you fit to go beyond all limitations. The only need is: full faith in the Guru or His words. With every breath, there is chanting of the Guru-*mantra* in a blissful state. The faith and *mantra* work to correct the astral body. In the bodiless state, there is neither forgetting nor remembering. One who has no form other than the Guru's words, such a one actually lives those words with every breath. Then, the chanting of the Soham *mantra* happens spontaneously with each breath.

For ages, you were in the *Nirguna* state. As there was no forgetting, there was also no need to remember it. A devotee of *Nirguna* means a devotee of the Guru, which is the same as a devotee of the Self. The Self remains the same without any change, and the intellect has nothing to do there. When there is an undivided devotion to the Guru, there is no possibility of any duality. Your Guru has pointed out *Paramatman* as your true nature and the same happens spontaneously and effortlessly. Your firm faith in the Guru makes you fit for it. The Guru is the speaking *Brahman* and a witness of all *chaitanya*, in whom is hidden the whole universe. Can it be otherwise? It is a miracle that in a miniscule seed, there exists the potential of a big tree of future. In *Nirguna*, the consciousness was dormant. Its content was the world, which suddenly made its appearance.

We think our Guru to be His body, just as we think we are the body. With such a wrong belief, how can anyone realize the Self? Only that devotee whose consciousness is one with the Guru can attain Self-knowledge. Your firm faith in the Guru is a must, so that you can have conviction that the atomic consciousness contains the whole world. Following your Guru with full faith is the only requirement. Just reading

scriptures after scriptures takes you nowhere. That may enable you to defeat others in arguments and fatten your ego. Ultimately you have to attain the state in which your Guru is, so that all your problems and troubles come to an end. Never forget the Guru's words that '*Brahman* is eternal'. Remembering the Guru means never to forget His words, and that itself is true knowledge. Thereby, the light of knowingness will shine brighter, until it gets extinguished. Also, there is the manifestation of our true nature, which is beyond the body. It remains that way, without any need of preservation. All this is readily possible and easily available when the habit of identifying with the body is absent. That habit is the main obstacle.

In order to get convinced that you were never born, it is necessary to know as to what was born and due to what? Just as a whole tree is contained in a dormant condition in a tiny seed, all the necessary knowledge is contained in you. The same opens up and becomes vast, by the Guru's words. Has anyone seen the shores or limits of space? How can you limit the infinite? Remember, it is your light, which spreads and becomes the space. The world is seen in your consciousness, which applies to both the waking and dream states. Who is spiritual, with the highest purpose? The great Guru kills the individuality of the individual soul. The entire big tree re-enters the seed, along with the branches, fruits and trunk.

Your Guru has told you that you are not limited to your body, but that you are occupying the entire space. It must become your own belief, free of any doubt. What does it mean to become full or desireless? One should become that in order to know its meaning. One who knows this, will he want to go to *Vaikuntha*? I am exactly as told by my Guru. Do not worry about things like what you can do and what you cannot. In spirituality, your caste and creed do not matter. Even being a man or a woman is totally irrelevant.

THURSDAY, 13 JULY 1978

The question is only of understanding ‘what is’

Have you participated in the creation of your body, which you have accepted as your form? *Paramatman* is the knower of this. Can you help in any way by knowing the facts, which are in perfect order? Krishna says, ‘I am Myself the doer of all things.’ This means *Paramatman* is the only reality and, without Him, nothing can happen.

Your mind is like a fever that developed suddenly and unknowingly. All your actions are meant to tolerate this mind. It has become more and more troublesome. With the formation of your body, the sense of being appeared and mind is its language. During deep sleep, it is at rest. After waking, you go after things that you think are good for you. Why? In reality, it is only to reduce the mental trouble. How was I when the mind was not prominent? The mind has many names, one being dynamic

Brahman. Prior to mind, there was complete *Brahman*, without consciousness or the sense of being. All living beings are familiar with *Parabrahman*. Then, there was no mind and no needs. There was also no being or non-being. When you realize that the worship of *Brahman* is fun, your afflictions will come to an end.

Being perplexed with the primary illusion, you struggle for your welfare. Whatever appears to you, you are not in it. Your birth is for a higher purpose. Your appearance in a form is not a result of your action. There was no use of your intellect or of strength. You have only witnessed that. This gives you some idea as to what Krishna meant when He said, 'I am the doer and the sustainer.'

Who is the creator of the dream world? There was a slight movement in that which was still, and the dream-waking created the dream. That vision itself was false. Vision means knowledge. In dream there are many activities. Are they real? Who created the dream world and this waking world?

Because you think that you are your body, you believe time to be your creator. In reality, time is your own creation. When does time begin, other than with your waking? Who is holding the world together, along with the sun, moon and the stars? It is the seer himself. This is also pointed out by Krishna in His words, 'I am holding and preserving the whole universe.' Time means a season, or duration. The appearance of the waking state gave rise to time. The entire existence is the content of your consciousness that lasts for a certain time. Krishna says, 'I am a witness to all that happens.' As He is the knower of consciousness, He is responsible for everything.

Everyone's behaviour is just the behaviour of time, due to the qualities of *sattva*, *rajas* and *tamas*. It is time that controls people, taking advantage of their desires and cravings. With the sense of being, there is the mind and all activities. When the consciousness and the mind are absent, there is no sense of being. Brahma, Hari and Shankar are just the names of the mind. All this is your own narration as *Paramatman*. You only have become conscious with the appearance of time. But your problem is your body-identity that you hold onto so firmly. In time there is duality, but you are alone prior to it. Hence, you are your own proof. There is no second, in the non-dual state. You are the knower of mind and you cannot be the mind.

The hopes, desires and cravings happen as per time, but everyone claims it as his or her behaviour. When your cravings lead to your resolutions, how can they be considered as separate from each other? Your love for activity binds you and the iron-cage attracts you as if it were made of gold. In other words, you love to be in bondage. When the mind arrives, there is need of food, house and a wife. You may love your cravings, but know it as the nature of time and as a mental trouble. The consciousness is called as *Brahman* and millions of its births are happening daily. It is time that controls the worldly activities, but you are beyond time. It is the function of time to create Mahatmas and to make individuals believe in their own greatness. You are prior to consciousness and timeless too.

The information about *Brahman* and *Parabrahman* is your own information. Even then, your body-identity remains. There is no question of giving up anything, but only knowing what is. There is terrible heat and very bright light in the body, which has been made tolerable by Ghanashyama or Meghashyama. With closed eyes, there is no seeing. Still you see the deep blue or dark black, for which the above two Sanskrit words are used. That is also called as Ghananeela, which is very cool and has the capacity to preserve all. That dark field is so vast that many worlds play in it like tiny particles.

You have only to know, is it really this way? Do you wish to postpone knowing after your death? When you listen to these words, you should have the feeling, ‘Oh! It is indeed this way.’ This world is so vast, and the seer is smaller than an atom. This will be clear to you only by worshipping the listener. Forget all that is seen and meditate on the seer. What is your real knowledge? If you are not sure about anything, don’t accept it as true. What is your true knowledge? What is your own direct knowledge which has not been learned from others? By reducing hopes and desires, your prosperity will increase.

Your consciousness means the sudden appearance of the sense of being. In that there are infinite universes. Who is its knower? Who is its father? Is it the seen or the seer? When the vital breath is leaving, do not say, ‘I am dying.’ Otherwise, you will continue to appear in different forms, which means you will have a rebirth. From the standpoint of a *Jnani* there is no astral body at all. Then who dies and who is reborn? Shri Bhausaheb

Maharaj clapped when the vital breath was leaving the body. What does it signify, other than the indestructibility of the Self?

One’s liberation is possible as long as the body lasts. Can any animal understand this? Do they have intellect? How many days are required for the next birth? After one dream, when is the next? It may be immediate. Remember that the fearless have to live longer than the timid. Here, I am referring to fear of death.

SUNDAY, 16 JULY 1978

What is the essence of spirituality?

What is the essence of entire spirituality? It is to know our life according to reality. All the other needs originate from our primary need to exist. We have to know our true place in all this. Do we have any everlasting true form? If yes, what is it? If not, why? We must know all this. The Sanskrit word *awastha* indicates passing phases or changing states, which are initially absent and come later on in life. Our existence as a man or a woman is also time-bound. Our attraction to God or religion is also a passing phase, and it works as a dose of medicine for sustenance. Although none of the states lasts long or remains permanent, we are tempted to believe so. Only a rare one amongst millions knows the changing nature with full awareness. The main state is to be conscious of one's existence, which itself is troublesome.

One must have true knowledge of what is steadiness. You cannot get it in waking, sleep or even in *samadhi*, which are all time-bound and

unsteady. Our sense of being, which was absent earlier, has now appeared. It ends at what is called death. Death means not to be conscious of one's existence. Understand truly that none of our memories remains permanently, and be free. Consciousness in any form is time-bound, as it is a temporary manifestation. Consciousness does not know its existence, until it appears in a form. The sense of being is the quality of any living form made of food essence. When the vital breath leaves a living form, it does not know its being. Only a living form is conscious.

A Sage is one who fully knows what one is when time is not experienced. Only His company can solve all your riddles. Others only think and express their guesswork. You are madly attached to your sense of being. People chant *mantra* millions of times in order to live long. Now you know your existence, but you must have existed even prior to knowing it. Is that not so? That existence was without consciousness. One who was not conscious has now become conscious. In the absence of the knower, who will become conscious? It is said that the world is false or illusory. When and why? It is because your consciousness does not remain indefinitely and on that depends your world. Your consciousness is the seed of your world. It makes its appearance as a sprout, which then expands to become vast space. Prior to consciousness, was there any world? Check once again. The light of consciousness is the light of the sun-moon in the world. On a dark night, you see a dream of daylight. Is it not the dream-waking, a seed of the day, which is seen? Consciousness means to feel our presence. All names are given by consciousness to the objects seen in it. A seed is called *beeja* in vernacular or Marathi, which is the language of Maharashtra. A seed has an ability to create something of its kind. Every living being has consciousness, which is the seed of Lord Mahadeva. Every being grows until it becomes capable of creating a creature of its own kind. A Sadguru is one who has full knowledge of himself. He also knows the origin of consciousness, which is incomplete by nature.

What Krishna has said in the *Gita* is His own information and not of anyone else. He has said that all that exists is He Himself and all forms are His. The greatness of the Gita is unique. Only a rare one develops interest in it, after hearing or reading it. One who gets immersed in it gathers insights of great importance. One must go deeper in it and meditate.

You must have full faith in your consciousness, which is the core of the body and the world. If you love to hear these talks, there will be no rebirth for you. But people need God, if only for some satisfaction. They don't know that the eternal contentment is only in one's own Self, which is one's right. One who identifies with the body has to struggle for satisfaction again and again. The desires have no limit; they keep satisfaction away.

The real bhajan is to go deeper in these words and meditate. What is the importance of God if there is none to listen about Him? Worship the consciousness in your heart. If you are able to meditate on your Self, you will be fit to realize It. In the waking state, while sitting comfortably, if you can remain without words, that is a great worship. Even spiritual words have no place in that silence. Even your feeling of being the great God separates Him from you. Even while acting in the world, a Sage is without the sense of being someone. Worship That which exists prior to your sense of being. These words are flowing like the river Ganges. The Ganges, flowing from the head of Lord Mahadeva, was spiritual knowledge and not water.

As long as you believe that you are time-bound, you will not be able to do anything everlasting. What cannot be forgotten is the eternal. Infinite measures and devices in the world cannot remove the covering over the Self, but they only increase it. Whatever appears to you or whatever is seen, cannot be the perpetual. The fact that you are not a man or a woman is not worldly knowledge, but beyond it. Once you have Self-knowledge, everything becomes holy for you. Taking bath in all the places of pilgrimage of the entire world cannot help in removing the ignorance. A *mantra* is a combination of words, with certain meaning and purpose. Even that cannot free you from ignorance. Your charities and donations too cannot help. If you perform different acts of piety, your fitness for Self-knowledge doesn't improve. Your penance and suffering become unnecessary. What is helpful is the consciousness, which has full faith in the Guru and readiness to follow His words. What is that consciousness? It is that, because of which you experience the waking and sleep states. The light of that consciousness is your own, but not as a human. The human consciousness is great, due to which we come to know of our existence. Because of that, you see the world in your heart. Nothing else is more

important or superior. The highest benefit of consciousness is by becoming exactly as per the Guru's words, with complete trust. Consciousness is because of the body, but it has no body. It has the capacity to remember the Guru's words with full faith. What is that, which Bhagwan Krishna claims as His form? It is the formless consciousness in body. You remember all sorts of things, but who contains your attention and all your memories? Who is the knower of everything, even without trying to know? Krishna says, 'That is my consciousness.' The body or its ears do not listen. It is the consciousness which listens. It is the knower of even *samadhi*, but the latter doesn't know it. It will be enough if you make this consciousness your own, in full faith.

None of your activities can help you realize your true nature, your own Self. All activities refer to the body-identity and they cannot go beyond. If this consciousness, however small, is absent, then the individual soul, the world and *Brahman* lose their support. We are nothing other than that consciousness. At least, while going to bed, remind yourself that you are pure consciousness. If you achieve that moment in reality, what would be your worth after waking? What is readily available, and is beyond all spiritual practices, cannot be found by those practices. Who says that consciousness exists? The one who says that, that is consciousness. Who knows time as well as day and night? It is that consciousness itself, which Krishna points out as His form.

If one is convinced that his or her birth itself is false, the different concepts will come to an end. The knower of the never-lasting is the ever-lasting complete *Brahman*. To be without Raghava or Rama is to be without Self-knowledge. To be a true devotee is to be free. He worships God and sings bhajans, but has no doubt about the illusory nature of all. To see God correctly is to have the conviction that the seer and the seen are one. In the absence of the manifested, who will talk about the unmanifested? Hence, both the *Saguna* or the manifested and the *Nirguna* or the unmanifested do not exist.

SUNDAY, 23 JULY 1978

Atmajnana means knowledge of our existence

If you take refuge in Sadguru's words, there will be no birth and death for you. Your true nature is an image of the Guru. If you become one with that image, there will be no *maya*, but only *Brahman* for you. What are the Guru's words? They are, 'you are body-less, formless, and free of actions and without birth and death.' Your faith in the Guru's words will expose the true nature of *maya* as not at all troublesome, but of a helpful nature, for the spiritual seekers. Who listens to the Guru's words? It is the self-luminous, indivisible consciousness, which uses ears to hear. It is the Guru's image.

If you become one with the Guru's words, the knowledge of Self and also of *maya* will happen spontaneously. 'To become one' means to think of nothing else. Only in sleep, it may not be possible to remember the Guru and His words. To be truly attentive, one needs to have proper initiation. It

is the self-love in the body, which is self-luminous and self-supporting. All names are given to it alone. Meditate on that consciousness, which is now attentive and listening. Let your attention be full of love. You will understand everything directly, through consciousness. Who follows all traditions? It is your sweet sense of being. Who doesn't love consciousness? In its absence, who will love and worship? We are that consciousness and we are that love. Also, we are ourselves that happiness. The greatness of Guru-worship depends on all these. Surrender to it totally; real surrender is to be one with the object of surrender. If you understand that this consciousness is luminous, without a break, like the sun, only then will the impurity of body-identity vanish.

We are one with the entire existence. Give attention to that which is always present, round the clock. There should be an intense longing for it. The dynamic consciousness in you has taken billions of incarnations. In this time, which is ever flowing, only a rare one realizes the greatness of the Guru's teaching. You are related to it as your own Self. By worshipping it, the great ones have become Sages. Remember the Guru's words, 'You are *Brahman*.' You are the tiny consciousness which has become the universe. You come to know the world only when there is consciousness. The term '*Brahman*' given to it, indicates its vastness. It is the same consciousness because of which you come to know your existence. The Self, which is deathless, doesn't have limited life span. It is full of tranquillity and is an ocean of joy. Without consciousness, there is no day and night. It does not forget you even if you behave as a body. One who realizes himself becomes *Brahman* and His word can save the world.

An image means becoming identical to the original. Your consciousness is an image of the Guru. Now, love your 'love to exist'. So far you have loved so many things, but have you loved that which loves? You must become fit to deserve the faith of that consciousness. Then, it will give you everything. And you will understand that the eminent expressions described by Krishna are all your own expressions.

The Knower of *prana* and consciousness is not visible. It is the nature of mind to forget, but the Knower of consciousness is awake around the clock, even in sleep. One who knows that all activities are time-bound is indestructible. Remember this.

THURSDAY, 27 JULY 1978

You become that, what you think of at the end

There is consciousness, as long as *prana* is associated with the body. When *prana* departs, consciousness becomes non-conscious. What do you lose thereby? It is the consciousness that knows anything first, which then makes the body act as required. The knower of consciousness is a *Jnani*. Our consciousness is the embryo of the universe. Our world and the universe originate from our sense of being. We can say that a *Jnani* exists as long as there is life in the body. His eternal state is nameless, which is called *Paramatman*.

The controller of all the activities has a universal form. He doesn't need any reason to act. The pride of being spiritual and the ideas of sacrifice must go. To be without words is to be in *samadhi*. Your intellect cannot help you realize *Parabrahman*. Only one who is eager to listen and change

can correct oneself. What was your knowledge prior to learning anything? There were only the waking and sleep states. Then you accumulated knowledge by hearing and reading.

The only duty of a human form is to realize *Brahman*, which the other forms cannot. Hence, almost all idols in temples have human form. The *shabda* and its existence can only be known by human beings. Here, *shabda* means *Brahman* and it exists as consciousness. The existence of *Brahman* is prominent in the human forms. But man fails to realize It due to his pride and attachment to body. If you keep aside the 'I' and the mind, what remains in the body is pure *Brahman*. In the body, there is consciousness which is *Brahman* only. But the funniest part is that the false body-identity tries to find *Brahman*. It is not the body, but consciousness which is *Brahman*. Hence, it is not necessary to do anything other than getting rid of the body-identity.

Does the body know your consciousness? The body is made of food material, which is only a corpse in the absence of *prana*. How can it know consciousness? The pain and pleasure are felt at the aperture of Brahma, in the crown of the head. Once it is known as to who is the knower of consciousness, the pain and pleasure will be no more. In the body, there is nothing but pure *Brahman*. Without trying to know, a *Jnani* feels the scintillation of *Brahman*. The consciousness in body is the God of all. The consciousness contains space, air, fire, water and earth. The consciousness in human beings acts in five ways and there is no man or a woman in it.

Because of the body, we have come to know our existence and have finally arrived at the question, 'What is *Brahman* and how to know it?' But what is it that is identifying with the body, other than *Brahman* itself, due to an error? With the exception of human body, in all other bodies *Brahman* cannot know Itself. The only problem is identification with the body. Our knowledge is of five types, like touch, hearing, seeing, tasting and smelling. Does the body know anything? All is known only by *Brahman*. The human form is very important because of its potential to realize the highest in existence. Hence, take special care to utilize each moment to meditate for Self-realization.

Your consciousness, when awakened, is the duplicate of *Paramatman*. This is easier for one who recognizes consciousness as Ishwara and stays

put there. For him consciousness is the manifestation of Ishwara and it is his own form; this he never forgets. How are you related to Atman or to your consciousness? It is your true form or Self. Millions of names are used to praise consciousness, which is all-pervasive and indivisible. The Knowers of consciousness become childlike. Can anyone treat his sense of being like this? If so, there will be no need to chant the *mantra* or do any penance. Is there any self-luminous thing in you, other than your consciousness? One who behaves with such awareness is always in meditation on the Self. The knower of consciousness is *Paramatman* and the consciousness is his image or the proof that He is.

Our association with various persons or objects results in our attachments. This liking creates memories, and their remembrance causes disturbance and problems. To be awake without words is to be in your pure Self. Your consciousness is the embryo of the visible world and it is the cosmic egg creating the world. In the mundane life you have the entertainment of getting married, having children and so on. Similarly, in spirituality too you have different practices, which also serve as entertainment. All Sages say that mere listening is enough for liberation. What was heard? Our consciousness itself is the picture of the world. An embryo is that from which the invisible becomes visible. Is there even one person who is sure that his body is free of sin? If you are not sure, how can others be sure about your purity? If you are sure of being the pure Self, your company will be a blessing to others. When you know yourself as pure *Brahman*, you will also know the purity of your body. This is the result of following the Guru's command, with full faith and conviction.

When Krishna said that all were his eminent expressions, was it not because of His knowledge of the Self? Has anyone said it with such courage? One who is the soul of death cannot die. This is the speech of the cosmic egg, in which the world was created.

It is very much against true Dharma to consider body as your form. Your Dharma is to remain as the Self. You must have that conviction. We must recognize how we are related to Atman. One's attitude changes by chanting the *mantra*. The behaviour is as per the mental modifications. To be in pure being is to be without mental modifications. Then there is the inspiration of being *Brahman*. Our body is the food of consciousness and

there is a flow of words due to *prana* or mind. If you remember all this at the end, there will be no death but only a separation of *prana* from the body. A Sage has no death, because He has no hopes, desires and cravings. How will you describe the consciousness becoming non-conscious? The ignorant says he is dying when the *prana* is leaving the body. This is the result of not seeing himself properly. The great joy is really at the end. The time when a Sage drops His body is very holy. Even the sunrise is not as holy as that. Hence, the day of passing is celebrated by all devotees every year.

You must decide now what you will take yourself to be while dying. Will you take the corpse as your form? Decide it right now, as you become that which you think at the end. There should be no inspiration other than being full of bliss and complete. You are going to be in that state which you take yourself to be. What you are now, you will remain the same until your end.

SUNDAY, 30 JULY 1978

Your claim to be a doer is totally false

From birth until death, everything is done to make the best use of time. In life, the highest gain is in Self-knowledge. The things in the world can never be in the proper order. The teachers and the taught, both have to go. The prevailing religions are nothing but the feelings and faith of different castes and creeds. All activities depend upon our consciousness, which itself is incidental. It rises and sets. The memory 'you are', which was absent, is now present. Other than this, what else do you have? With Self-knowledge, the concepts of doing better or worse in future do not remain. All this is for your knowledge. In *samadhi*, there are no memories.

The waking and sleep states do not permit any intercession, which the other states may. Hunger and sleep can happen any time. In the absence of hunger and other needs, there would have been no activities and struggle. It is said that a great man remains silent, although he knows a lot. He knows the secret of birth – the why and how of it. You must know how your

consciousness was forced on you and since when. You are accused of having been born; why and how? The unborn always remains unborn.

You are breathing because That is present in you, which needs no breathing. Your breathing indicates His presence. After waking, He is there, prior to any word or thought. The meaning of our existence, without words, is the faith of oneness with Him. For all, there is only one Atman, which is called *Paramatman*. If you suddenly become quiet, that experience is because of Him, indicating His presence. In sleep, *prana* is functioning, which is without any meaning, as *prana* has no consciousness. To be awake is to know our existence. Our true being is oneness with *Paramatman*. The word *Soham* means That (*So*) I am (*ham*).

The three qualities indicate the three types of behaviour. In Sanskrit they are called *guna*s, which act in all living beings. Our true nature is spontaneous. We shouldn't comment about anyone's behaviour. But this is possible only for the knower of gunas. The people with *rajas* and *tama*s qualities do not improve themselves. They criticize others and interfere with their activities. If one member of a group is praised, it is understood as criticizing the remaining. In reality, the consciousness is one and the same, irrespective of the different forms and their number. The formless gives life to all forms. Then there is the 'I taste' or the memory 'I am' and the love to exist. This consciousness loves itself and hence, comments about good and bad. Everything happens because of the self-love and for it. We know our existence, even without saying it. That is finally known as *Paramatman*. After reaching It, all praise and criticism come to an end. When the same *Paramatman* is seen in all living beings, one sees himself or herself as free of all duties and activities.

You must preserve your true nature within as the dynamic *Brahman*. Your beingness itself is the cause of all your pain and pleasure. If you have the conviction of being, 'I am That', all pain will be as good as pleasure for you. All that you see has never happened at all. Avoid praising or criticizing others even at the cost of your life. In the absence of the 'other', whom will you praise or criticize? As long as you take yourself to be someone, there will also be others for you.

One who has found the meaning of his or her existence has no needs and no self-interest. Go right up to the end of finding about your own

existence. But not even a single person amongst millions comes forward to do it. The meaning of one's existence must be known. One who knows is unaffected by anything. Then the consciousness merges into the Knower. His state is beyond consciousness or *Vijnana*. He realizes his true nature as *Parabrahman*. Find out what you are, prior to your trying to know yourself. At least take the first step of being the consciousness, firmly. All your activities happen spontaneously and they will continue to happen. Your claim of being the doer is totally false.

THURSDAY, 3 AUGUST 1978

Maya is nothing, yet it is responsible for disruption

The all-pervading consciousness has no coming and going, hence no movement. Discriminate about that consciousness, as to when and where it is. That consciousness is unbroken and indivisible, giving rise to *maya*. Where sense of being is absent, That is beyond *maya*. You are always the unbroken consciousness. When that consciousness knows its existence, the knower is called the individual soul. When you came to know of your existence, you were infatuated with it. That is love. Your consciousness has appeared from ignorance. That is the primary illusion.

Consciousness is everywhere, but it requires a physical body to know anything. In the body, the centre of consciousness is called Brahmarandhra, which is an imaginary opening in the crown of the head. The body is nothing but hell; it should not be believed as your form. You are only the

consciousness and of the nature of light. You should worship your consciousness, calling it the Guru, who is infinite and boundless. Since you take yourself as the body, you desire for fruits that result from the activities of the three qualities. The light of consciousness has become the picture as well as the actor and the director. Our consciousness is Ishwara and our love for existence is the greatest enchantment in the world. The flame that is burning due to oil that the body is, is called the universal flame. There was a blaze due to the memory of our being, and it appeared as the world. At the base of our being is the universal Consciousness.

The world always appears to be very old to one who cognizes it. In reality, the world has appeared with your consciousness. This is due to *maya*, which, although nothing, was responsible for wild and disruptive action. When our sense of being changes, everything changes with it. What will you say if it is no more? Does the dead person remember that he or she is no more? What happened there? The memory forgot itself, that is all. If you do not know you are, what can be said? There is no misapprehension of being or non-being. That Itself is termed *Parabrahman*. Any memory has a time limit, as it is controlled by time. The knowledge of Truth transformed the ignorant into Sages. We plan to behave one way or another. But when the consciousness goes, what remains? This is all a play of words, using different words. The meaning of words is also formless. In the absence of the body, when there is no sense of being, there is only the universal consciousness. All your titles like Mahatma or sadhu are your own claims. Now, I have said enough. It will suffice if you put into practice even a single sentence of what is being said now.

SUNDAY, 6 AUGUST 1978

…Only then will you know what death is

Shri Krishna had Self-knowledge prior to having any Guru. But as per the tradition, He followed a Guru. While your consciousness exists, you should go beyond its need. The grace of Atman is a must for developing a liking for devotion. One who becomes quiet by knowing the Self is a Sage. At least, remember that your potential is to be a Sage so that you will be away from the avoidable. Due to the company of a Sage, the Absolute becomes explicit for one who desires Self-knowledge. It becomes easy by one's eagerness to hear a Sadguru, and to understand the meaning of His words. The Absolute is our own true nature, although It is rarely realized. It is always full and doesn't become more or less. Its realization becomes easy by following a Sage. There is no test to check the Absolute, as use of mind and intellect is inadequate for that purpose. By my direct knowledge and experience, I tell you that this rare knowledge is possible only by hearing a Sage and by being in His company. I achieved the Ultimate by Satsang, that

is, the company of a Sage, who is everywhere and is being trampled upon by the ignorant people. Where is the scope for any pride when one is treaded upon? In the company of a Sage the world appears to be in perfect order. Then the difference between the good and bad vanishes.

During the course of a day, a Sage has nothing to gain or lose. He has no comments to offer on whatever events that take place. There is life and death for everyone. Every living being tends to become what it considers itself to be. With every passing day, if you notice absence of ‘me’ and ‘mine’, there you will meet the Sage in you.

The whole world follows Vedas and other similar scriptures, but they cannot show the Absolute. From our existence without the sense of being, this beingness has appeared, followed by the world. The world and our sense of being rise together and vanish together in the Absolute. It may be full of disorder and chaos, but who illumines it? Is it not the One who is aware of everything? Does the word come first, or its knower? What is prior to the word is the grace of Sadguru. He reveals to you your eternal nature. It is left to the disciple to realize It and become one with Sadguru. A Sage is one who became quiet by diving into Himself. The others are worried about their never-ending requirements.

It is said in Vedas that the one who believes in death abuses the immortal *Parabrahman*. Such a person gets reborn. The individual souls live only to die one day. Now, it is your turn to tell me, what do you understand by death? When the body is about to fall or you await the departure of vital breath, remember that you are not dying. What you are experiencing now is all ephemeral, which is depending on your breathing. Only when you realize the Guru’s words will you know what death is. Never perform any penance, chanting or devotion for the purpose of getting any reward. Remember that you were always prior to the first day that you saw. The waking in the morning is the east direction, but one who wakes up is prior to it. Without the Guru’s grace the Absolute cannot be attained.

You are always present prior to asserting it. Your speech means the mind or the vital breath. After waking up, you become conscious of being a man or a woman. You can speak only that which appears in the mind. You are That where the sense of being is absent. The Absolute is attained in the company of a Sage. When Ishwara forgets His sense of being, what remains

is a Sage. When you totally forget being someone, you are in real rest. It is not you that forgets, but it is the sense of being that forgets its being. The true nature of a Sage is free of thoughts and memories. This description will help you to detect a fraud.

THURSDAY, 10 AUGUST 1978

The joy of the Self is eternal

All questions originate from your body-identity. All castes and religions of the world apply to the body and not to Atman. Without your body, how will you look? With your body you try to climb the stairway to heaven. This is impossible.

Your consciousness witnesses everything, but who witnesses the consciousness? There must be witnessing, is it not? Your true being witnesses the consciousness and the latter witnesses everything. The mind and *prana* are formless, then how can consciousness have any form?

The flame exists as long as there is oil in the oil lamp. Similarly, there is consciousness as long as there is a body. In the morning you wake up with pure 'I am'. The same lasts until you go to sleep, but it is forgotten due to your activity – identifying with the body. The nature of my talk depends upon what I take myself to be. The waking in the morning is space-like, but the body-identity intervenes and activities begin. First, the mental

modifications accept the form that acts. The spontaneous waking in the morning is called *Brahman* or Ishwara. If your worthiness improves to their level, you will be able to understand these talks and not otherwise.

Where is the mind, intellect and the individual consciousness? When are they present? Are they not present along with the *prana*? Is there any activity in the absence of *prana*? But in reality you are a witness of all these. When *prana* leaves the body, will you know your existence? When you are the knower of *prana*, how can you be it? Only when the body and *prana* are together, you are conscious of yourself. This talk is not yours, but of *prana*. For a Sage, there is no coming and going, or, no birth and death. Finally, His *prana* goes into space and the body disintegrates and merges into the elements.

You will be able to listen to this talk only if you are fit for it, and you will like it more and more. Others will get up and leave the place at the earliest. The grace of Atman is a must for developing this liking. Some are born ready, and others become ripe in due course.

In the morning, as you wake up, you are pure *Brahman* until the beginning of the mental modifications. Then you become conscious of the body and its covering. Then you become aware of being a man or a woman. Then the body-identity acts as per the impressions on the mind. The ‘I am body’ idea is the inspiration for all activity. The first sense of existence in the morning is formless and you are That. You must take care of the body, but don’t identify with it.

Any memory cannot have a form; how then can your memory of being, which is Bhagwan, have a form? Only the ignorant can say, ‘I am my body.’ Also, the memory of a thing cannot be the thing itself. In the same way, the memory ‘you are’ cannot be you. Your memory that the body has a form cannot be you. Your consciousness has the essence of greatness and has been given the names of Gods and Goddesses. I call it as the feet of the Guru. By getting absorbed in it, you know its vast nature. Meditate on the meditator. Be aware of Him. Only in His presence, meditation is possible. When it is said ‘I am in bed’, ‘I am idle’... who has this knowledge – the body or the consciousness? The flame of consciousness is burning due to the fuel of the body juices.

When the food-body is ready, the individual soul appears. In it, the consciousness and *prana* appear at the same time. Without them, there is no movement. The shape of food-body is considered as the form of the individual soul. The strength of consciousness depends upon the size and nature of form and quality of the food juices.

Take your consciousness as God and hold its feet. Always give attention to it. Be sure that you are consciousness, which has no shape and no form. There is no need of taking the trouble of going to any temple as it is within you. If your consciousness is absent, does God have any value? You have heard here that you are pure consciousness. Guard that knowledge carefully. Your ultimate achievement is like reaching Delhi. Now, you have only heard about Delhi, which is far off. You have to be there.

If nothing else is possible, at least worship the waking state as soon as you wake up. Before going to sleep at night, surrender to sleep with folded hands. Remember every word that you have heard here. Behave in the world with full awareness that your consciousness is God. That will change the situation in which you are, removing all obstacles and difficulties. One who worships God deeply attracts in him His qualities, free of all worldly problems. With daily long meditation or *mantra* chanting, as days pass, you will have a clear way ahead. One who wants to minimize family problems or be free of them should worship God or meditate on Him. Your worldly happiness cannot last, but joy of the Self is everlasting.

What is in your heart cannot be understood by your intellect, but God knows it. One should live only for the inner God. He serves you as per your faith and inner purity. He controls and manages the whole world and your requirements are negligible for Him. Without your knowledge, your consciousness knows everything. Whatever you may claim, Chitragupta photographs all your actions. The word *chitra* means in picture form and *gupta* means secret. Hence, Chitragupta means one who records the secret knowledge about everyone in the form of a picture. You may be able to cheat others, but the minutest details are maintained in the inner soul. One has to suffer based upon one’s actions, until there is complete knowledge and freedom. The worship of God can minimize your suffering, but one has to undergo the remaining. While acting in the world, remember that the effects are being credited to your account. For pure inner being, there is no

suffering. One who lives with awareness of God in the heart has no difficulties to face. The company of a Sage ends all unhappiness. Such a disciple develops conviction of being Ishwara in this very life. In a solitary place, if you meditate on your true nature as formless, luminous consciousness, then you will actually know yourself as being without any form. All activities of the body are done by *prana* and you or consciousness are only a witness. No activity can even touch it. It is your mistake to consider yourself as the body and remain in filth. Is the waking state in the morning your creation? Does it not happen spontaneously? You imagine the body as your form and suffer pain. Although the body is full of dirt, it shines due to the light within you. The light in you is colourless and it is the love 'you are'. Self-love is a form of God. Act in the world by taking your nature as body-less. Your liking should be for your luminous nature.

Your consciousness, which asks questions as to who is God and how, that itself is God. That which is God appears to you as an individual soul, due to your wrong belief. Remember, God helps those who are not their bodies. This help comes without asking for it.

Is there any reason for your becoming conscious of your existence? Similarly, can there be any reason for death? As the body can drop any moment, make best use of your consciousness now.

I know everything, as my Guru is with me. In His absence, can I talk? Is not consciousness my Guru? The God may have a thousand names, but He is our form. I have surrendered to That whose existence is responsible for my experience of the world. For one who follows the Guru's words with this understanding, will there be any needs? Your consciousness is the form of Gurudeva.

The God in you is in bondage due to your identification with the body. Out of so many devotees, is there even one who can free God from that bondage? What is responsible for devotion, and of what? Is it not your consciousness that is responsible? Do you worship your consciousness or does it worship you? You worship, as you take yourself as the body. In God there is no duality. There is a division because of your acceptance of a form. Whether the body remains or goes, behave as if there is no death at all. Be firm about being formless, free of modifications and purer than the space itself. Say that 'My consciousness or my sense of being is a form of God. I

am not limited to the body, but I am occupying space which is bigger than the universe.' You must worship your consciousness, which is as great as your Guru.

TUESDAY 15 AUGUST 1978

Everyone is full of doubts

Your name is what you have accepted and preserved. The name Ishwara is made of some alphabets and there cannot be any picture of Him. It is similar to the name of a village. What is the proof for the statement that Ishwara is like the universe? The only proof is your consciousness or your self-love. You have named your concept as Ishwara. You have some idea about the memory of whatever you have read or heard. All concepts originate in the light of your consciousness. All your names, including the names of Gods, are useful for practical purposes. The bodies or objects are visible, but not their names. Ishwara is space-like and His name is only an indication. Any sound is a quality of space, and the sound produced when we utter the word ‘Ishwara’ indicates that particular God. You have only the knowledge of your existence, which you have taken as the body. There is no ban on words. What will be when your sense of being is not?

You are spiritual, but have you thought about what is the sublime Truth? We have to use words only to indicate the measure of anything. Now you exist, but what is its proof? If the taste ‘I am’ or your self-love exists, that is the proof. The manifestation of consciousness is like the appearance of grass everywhere in monsoon. It exists on its own. The lover and the loved are not two but one. The source of consciousness is prior to our sense of being. The mind, intellect and individual consciousness are names, but when do they come into existence?

Prior to anything is only the consciousness. In all existence, what is of the greatest importance and due to what? Are consciousness and your self-love two or only one? How do you know they are not different? When you chew your food properly, you have the satisfaction of eating. But what is filled in you spontaneously, you have no knowledge of eating it. Suppose you have only a day’s life left, or you have a hundred more years to live, what are you going to achieve? Is there any faith that doesn’t need any backing? Is there any faith that you cannot lose, however hard you may try? When any liking develops due to duality, we call it as emotion, but our faith of being is on its own.

The original or the first thought is only the pure being or just existence. It is formless with the appearance of space. It is sense of being without words. One who has the complete knowledge of consciousness is a Knower, *Jnata* or a Sage. He is totally free, with no duties to perform, including helping others. His very existence is of the greatest help to all.

Mind is language of *prana*. Are you speaking that language? Mind speaks based upon the impressions on *prana*. Your behaviour is as prompted by mind. Your silence should increase to as much as possible. After becoming a *Jnani* you will see your thoughts as worthless. What can overpower you, other than the mind that becomes a victim of itself? What can affect you and how? Is it you or your mind which worries about children? Does the mind know you, or it is you who know the mind? Why do you accept the past and future that is predicted by the mind? Your existence is known only as long as there is body; then what is that ‘you’ in the body? You will be aware of the mind, only as long as you accept its language.

At present you are like space, all empty. In space there are no divisions, hence you are continuous and deep. You are neither small nor big and you are everywhere.

Prior to the word, there is consciousness, which is like space. It has love to exist or self-worship. When there is no word, there is also no meaning. Can there be any experience of company of the wordless? Whatever you feel, can it be true? Who are the parents of all this fraud? Who is the main accused? It is the consciousness 'I am'. Why is it false? Because it is a sudden causeless experience, with which we were unfamiliar earlier.

Every single one of you is full of doubts. Is your conduct free of doubts? You give too much importance to your intellect, in accordance with the worldly practice. Is your existence because of the intellect or does it exist because of you? Remember, you are prior to intellect. Without it, will you be happy or unhappy?

You sleep, but it is not your true nature, as it is ignorance. Have you experienced anything in this world that is really good for you and a benediction? You are suffering because of your consciousness, which is more pain and less pleasure. Is there unhappiness in sleep?

In your normal life you learn many things from many people. They are teachers and not Sadgurus, who only can acquaint you with the origin of consciousness. You have been told about the one who controls and manages the whole world. Now, what is responsible for your experience of the world? Of course, it is the consciousness in your body. Sadguru is the witness of that consciousness and He opens up its secret knowledge for the disciples. Sadguru is not *jnana*, but *Vijnana*, which means beyond knowledge. You don't know how and from where your consciousness has appeared. If you are serious about knowing it, mentally chant–'Guru, Guru'. It is not just chanting, but total absorption in Him. If you have faith in the Guru, then every word of His should be true and of the utmost importance to you. You have a great hope and desire to live, which will last only until you know your beingness fully.

If you gain favour of your consciousness, it is termed propitiation of God. The main thing is to be aware of consciousness, without a break. It is to keep the consciousness pure – without thoughts. It is normally difficult,

but becomes very easy if you have firm faith in the Guru. The consciousness, due to which you experience good and bad things, is all-powerful and so rich. In deep sleep, you get rest on your own, without any external help. It is duality or the presence of another that is responsible for unhappiness. With firm faith in the Guru's words, there will be no unhappiness. Then, you will come to know that the happiness which you desire is your own true nature.

Your consciousness is vaster than space. Although empty, it is uniform and indivisible. Have full faith in it. It uses mind, intellect and the individual consciousness; these are active powers that are used to hold something or another. As long as there is knowingness, there is no rest. As you continue, there will be no need to desire anything, as all your requirements will be fulfilled by consciousness. All the movable and immovable nature is the creation of consciousness. Normally, we see that there is no end to anyone's thirst. If you totally surrender to your consciousness, it will also surrender to you. It means you will yourself be the consciousness. It is similar to a river joining the sea, to be one with it. To fill the consciousness with itself is a great *Yoga*. Then, there are waves of bliss in the river of bliss. If you wish to worship God, worship your Guru. It means surrender to the consciousness that listens to the Guru's words. To follow the Guru's words and be as per those words is the greatest devotion to *Paramatman*.

THURSDAY, 17 AUGUST 1978

When is the need to know God?

When you develop conviction that there is no future at all, your fear will come to an end. You are the world, but it cannot answer your question. You have to answer it yourself. Always look for the steady and permanent. Other understanding is of no importance. There are two stages of witnessing. The witnessing of all surrounding things happens to consciousness. But there is One who witnesses consciousness itself. This witness does not talk. One who clearly understands that the words and their meaning have no value remains quiet. When you hear these words you get knowledge, but the company of a Sage gives boundless tranquillity. That Satsang dissolves all thoughts and speculation.

The world is full of knowledge in different fields, but the real one is the knowledge of the Self. We must see clearly what we are. We come to know our existence and we have to find out what it is and how? When is the need to know God? That need arises only after we know that we are. Before

knowing the primary God, we must know ourselves – I mean our consciousness. Only when we exist, do we come to the existence of God and the world. How do you exist? It is because of your consciousness. To know our consciousness and what we are is Self-realization.

We have to know what is the Truth and the untruth, the permanent-impermanent, the steady-unsteady. For that, we should worship our consciousness as *Brahman*. You can do it only if you have devotion to your Guru. That comes when you surrender to consciousness as the Guru. One who surrenders thus for Self-knowledge, becomes a Guru. Your form is not the body, but the invaluable consciousness in the body. If you follow these words, you will yourself become a Sage.

There is no limit to what you can achieve by doing bhajan, chanting *mantra* and by meditation. If you are in a difficult situation, don't forget to do the Guru's *aarati*. That is bound to solve your problem. Devotion to the Guru gives great power to the disciple. Sadguru has sown the seed of dynamic *Brahman* in you. To remain aware of the *mantra* is also meditation. Devotion to the Guru is the easiest way to become a Guru yourself. Even then, attachment to relations and possessions becomes an obstacle.

Your consciousness is God, the biggest God called *Jnana* deva. Don't imagine any individual separate from that God. After Self-realization, you will come to know that it is your consciousness which is moving all the bodies in the world. Atman means 'I' or 'my consciousness'. As it cannot be divided, it is also you and your consciousness. The Guru has given you your true identity as *Paramatman*. Worship It and be one with It. Never worship for getting food, clothing and happiness. Only a rare one develops the conviction of being God. Your consciousness is Ishwara and His light appears as the world. Ishwara is your part, your heart. It is not necessary to repeat this with a rosary. Your attention should be at the root of your being. With growth of proper understanding, you will spontaneously know what is permanent and what is impermanent.

Remember your consciousness as 'Gurudeva, Gurudeva' so that you yourself become worthy of that. Have conviction that body is not your form, but it is your instrument for worshipping God. While acting in the

world, always remember the Guru’s words and, without a break, be aware of being the Self.

It is only your consciousness that manages the world and there is none else to do it. You cannot exist without God and He without you. Don’t get bewildered due to your family life and fall from your true Self. Remember that God has no form other than your consciousness and worship it with that importance. This knowledge is not for preaching to others, but it is for your own use, to be free.

SATURDAY, 19 AUGUST 1978

You are not limited to your body-form

Use your consciousness for being with yourself and not for going after things of the world. That itself is meditation. All spiritual practices and penance are meant for being with the consciousness. In order to achieve stability, you must meditate daily for many days. You are not limited to your body-form. You are the manifested, all-pervading *Brahman*. With the achievement of stability, nothing more remains to be done. With stability, the indescribable, the unconditioned and the unstained get clear and open. The same is *Parabrahman*. We are afraid because of imagining a separate form for us. One's formless nature is a reality, and the fear is baseless.

There must be love and devotion to the Guru, which is indicated by regular *bhajan* and *aarati*. For stability dive deep into meditation and spontaneously you will know your own Self. In olden days, work was more strenuous, which has changed now. You can just switch on and have light, heat water or start a fan. Similarly, Sages have undergone great suffering for

Self-realization, which they have made easier for us. What you have heard here, if it gets assimilated, will you have any questions to ask?

Your consciousness is the only instrument required for liberation. Befriend it and surrender it to *Brahman*. As long as you are absorbed in mundane affairs and their memories, you will not progress. Think about what you are and not what you should know. Hold on to the Self and not your possessions and relations. Your consciousness is the centre of all things in the world. It has millions and millions of names, but remains unstained by even a single name. If it had a stain, then you would have always been full of knowledge. Names are given for practical purposes and for better communication and understanding. You take your own name to be true, hence you feel offended by any criticism of your name. If you are not proud of your name, there is no problem.

Your liberation is to be free of the touch of ‘I am’. Absence of name and form is the ultimate truth. The appearance of consciousness in any form is called as birth. This applies to all living forms and even to Lord Brahma. The propitiation of your consciousness is the propitiation of the whole *Brahman*. All other verbal knowledge is of no use. The best use of consciousness is to be with itself. Instead of that, so far you have been giving attention to other things. Bhagwan Shri Krishna had known the secret of His consciousness. It means his consciousness was propitiated, which enabled him to say anything He liked. There was none capable of challenging Him.

If you are extremely happy with someone, you may give him anything. Then, if I am pleased with myself, what will happen? Here, I do not mean pleasing the mind, intellect or the individual consciousness. I mean only the manifestation. It is surprising that the untruth is taking power into its hand and posing a threat. Your consciousness is the great cause of infinite worlds. Your devotion is only meant to please it.

WEDNESDAY, 23 AUGUST 1978

Remain as you are, naturally

All your attraction, caused by emotion, will vanish. Your childhood has gone in the natural course. Are you sorry for it? In the same way, you are bound to go with your God. Then, nothing will remain.

When the power of the *mantra* given to you rises, profound words will come out of your lips. That is the power of *mantra*. Self-realization takes the form of the word, which starts to flow; you have no part to play in this. With regular chanting of *mantra*, its power grows inside, giving an indication that your identity as the Guru is now closer. People have devotion and they love their Guru, but there is no tendency to realize by *jnana-Yoga*. There is devotion to God, but not to *jnana*.

The mental emotions do not last, as they are similar to the tricks of a monkey; but the emotions due to Atman are steady.

The individual soul believes that its existence depends upon the world that is seen. But the fact is otherwise. The experience of the world depends

upon it. As our true nature is not perceivable, it cannot be perceived by us. The first experience of anyone is of Ishwara, but it happens unknowingly. Never say that you are the body. You are the everlasting and indestructible, which needs no creation. The lifespan of any living being is the duration for which its consciousness lasts. Go back and stabilize there, where there was no experience of any kind. When we search for ourselves in the manifested, we come across God, who makes use of our body and name. After God, comes the Absolute. There are many who worship God, but it is difficult to find one who is eager to find his or her true being. At the centre of all is Ishwara, who spontaneously occupies the whole universe.

The Everlasting cannot be realized when the seeker believes himself to be the body. What is the use of chanting *mantra* and doing penance? Do not give too much importance to the no-mind state, which results even by consuming alcohol or in deep sleep. Who is the knower of that state? The awakening of Kundalini and *samadhi* give a seeker the powers to perform miracles, which are of no use for Self-realization. The real gain – bliss and love – is to be the universal consciousness. As one goes ahead, one knows the cause of his or her being and what happens to it. Thereby one attains Nirvikalpa Samadhi, where being and non-being dissolve. Then, we do not know we are. In that state there is no witnessing. *Samadhi* of other types do not lead to the ultimate oneness.

Now, you should not remain just as a human. We are that *Parabrahman*, which is deathless, indestructible, ancient and complete. It cannot be brought and it cannot come, as it is perpetual and our own true Self. There is nothing new to be done there, nothing to be brought and nowhere to go to meet. We only have to open the door to That. Remain as you are naturally, but not as a human. The idea is not to imitate the Guru, but to catch hold of His Self. There is no use of the intellect to behave as the Self. It is spontaneous living, in the natural course.

THURSDAY, 24 AUGUST 1978

You cannot find God by effort

Only human beings need religion. One considers himself or herself a Moslem, and another as a Hindu, but how was one prior to any religion? The traditions in the world bind us. As flowers do not last long, these traditions also have limited existence. If in a village all are Moslems, is the land also of that religion? Are the earth, water, fire, air and space proud of belonging to any religion? The pride of belonging to any religion is false.

Your consciousness is like a drop of juice, obtained by squeezing the five elements. We call it as the sun. All the five elements must be present in the food juice. *Arka* means essence and it also means the sun. The sun is also the light of our being. In that light, there are photos of infinite worlds of infinite times. Are you proud of the impressions created on you as a particular body? Sometimes we fight, because that occurred to our minds. What is at the root? One who was not aware of himself or herself became aware. That one is at the root. Since when has this awareness come? That

figure indicates your present age. Now, the question is as to who has become aware of his existence? Is it the one who did not exist, who became aware? Or the one who already existed, but did not know it? This memory 'I am' is *maya*, which means illusion. Our ignorance begins there.

Question: It is said that we are without a beginning and infinite. But this is said by consciousness, which is false. Then how can the statement be true?

Answer: In our true nature, there is no consciousness. Hence this question doesn't arise.

Life continues as long as there is consciousness in the body. Your understanding may differ. What one says may be correct for that time. Your consciousness is like the Kohinoor diamond, which can become anything. If consciousness trusts any knowledge that is heard, its effects manifest in reality. If you insist on seeing a form, it appears in front of you. Your consciousness is worth billions of rupees. If you meditate on Krishna, His form will be seen by you. But all this is a temporary affair.

One may claim to have complete knowledge, as fully realized. When the knowledge itself is incomplete, what is the meaning of a complete *Jnani*? Can Lord Vishnu come here and ask me, 'What are you gabbling?' That is not possible, as His work was over long ago and He is no more.

When *Brahman* is known, what remains is *Parabrahman*. Can you go to a place where you are already present? Space is everywhere. Hence, it cannot travel from one place to another. Human beings take themselves as individuals belonging to different religions. But for all religions, space, *prana* and fire are the same. The true religion is of the Self, which should be known. What can happen in a moment may require more than the entire lifetime. Prior to knowing anything else, you know *you are*. It means first you know your own being or Atman. Who is this Atman? It is your consciousness, which is formless. But you believe yourself to be the body. You are the Self, into which all kinds of knowledge merge. But this happens only when the devotee becomes one with God.

There is no living being which doesn't worship Atman. Here 'worshipping' means taking care of themselves, which even an ant or worm does. All human bodies are the temples of God. Any knowing can happen only in duality. Hence, for understanding, *Brahman* is separated from *maya*

and God from devotee. They unite later on. When you realize yourself, you will come to know that you are useful to every being in the world. The name *Chakrapani* means ‘one who occupies the entire existence’. This is the description of your consciousness. With this realization, selfishness cannot remain. All your actions are only a *bhajan* to please your Atman.

For Self-realization, you must meditate on your consciousness or do its *bhajan*. Call it your Sadguru. Firmly hold the feet of That due to which you experience your body and the world. Remember that you are related to It as your own Self, and worship It with Itself. The acquaintance of Self is through your consciousness, which deserves your full attention. This meditation will free you from the trouble of concepts of sin and merit.

SUNDAY 27 AUGUST 1978

…Then death will be fun

*P**arabrahman* is giving the knowledge of *Brahman* to Itself. The speech of *Brahman* is the Veda. There must be someone at the source of any sound. It could be anyone's sound. The word *Brahman* can be split into *Bra* = word + *hman* (*hami*) = sense of being. It indicates a word originating from the sense of being. The sense of being itself is the dynamic *Brahman*. Your sense of being is the assertion of the presence of *Brahman*.

Your seeing or your vision is hollow. It sees the space. The visible is based upon the vision, but the ultimate Observer is neither hollow nor space. The existence that is seen is quality of the vision. What is seen is as per the seeing.

Due to your body-identity, you have taken yourself to be what you are not. The result is your happiness and unhappiness. You are a true disciple, who is also called son of the Guru. You have to follow the Guru's command. What is it? It says you are all that exists, without any exception.

There is no need to do any other spiritual practices, which are meant only for the unfaithful.

When *prana* leaves and the body drops, Atman just separates. It is already everywhere and the question of its going anywhere doesn't arise. You are That and space is your nearest relation. The space keeps all other elements pure and itself gets cleaned by your consciousness. For the realized devotee, the last day is full of joy. When you know your Self then death will only be fun for you. There is only consciousness-bliss for a *Jnani*. Remember that there is no *Brahman* other than your Self. A true devotee may worship the manifested *Brahman*, but he is established in the unmanifested and the real. The impressions on you since childhood create your mind. However hard you may try, can you paint the space or spoil it? Then what can you say about That whose light is space? Your consciousness is the light of Lord *Jnana*deva.

If you wish to achieve the highest in spirituality, you must know yourself. But whatever you know will not remain with you. Be vigilant at this very moment and give up all worship other than that of the consciousness in body. Following the Guru's command is the greatest spirituality. At least try to do as per His teachings. Who is a Sadhu and what does He say? One who remains untouched by the five elements is a Sadhu. His words come from the Absolute.

At least while going to sleep, assert that you are not the body. That will please your Guru more and more. It is almost like taking an oath. Just as you keep away impurities from your food, why not get rid of the obstacles to Self-knowledge? What is the main impurity? It is to consider yourself as the body. The words of the Sadguru describe our true identity. Full faith in them transforms one into *Brahman*.

THURSDAY, 31 AUGUST 1978

Ignorance is the cause of fear

I know that the world exists, because of my knowledge ‘I am’. Both ‘I am’ and the world appear simultaneously. My birth has become instrumental in giving birth to the world. We are Atman and the world appears along with our appearance. This will become clear to you only when your body-identity drops firmly. The fact that the world is one’s own projection is known only to a rare one. Others believe in their existence in the world that already exists. ‘I am’ means the world and the world means ‘I am’. My waking results in the appearance of the world, which means I give life to the world. All this is the information of the manifested *Brahman*.

Prior to hearing any word, our sense of being must have existed. Hence, any word indicates existence of something prior to it. When the word expands without limits, it becomes the space. All our talk gets stored in space. The inner consciousness is called as Chidakash, whose great light is called Mahadakash or the great expanse of existence. Chidakash is very

minute, in which are stored photos of every incident. Hence, it is called as Chitragupta, which means a secret storehouse of pictures. As long as you don't know your eternal true nature, you will continue to see things as they appear to you now. Your desire to exist is the primary illusion, the root of devotion or the original love. That itself is called Chidakash or the expanse of awareness. From that originate all scenes. When it is known that the absence of any scene is the true nature of Chidakash, the loss of any scene cannot be disturbing. Instead of saying, 'I am That' say, 'I never never exist'.

Many learn from some Mahatma and remain half-baked. But none sees himself or herself as apart from learning and learner. I am prior to all learning and am the instrument and cause of learning. If you remain with this understanding, it is enough and you are already free. Prior to learning, one who is already present is in perfect order. If you go on learning and remain a learner, how can you come out of it?

The individual soul cannot understand the Eternal and the Truth; hence I had to accept this body and my universal nature. For a Sage, end of the body is end of time – full of joy. It is the time that sets and not me. I have no rising and setting. When there is consciousness, there is time. Time begins with our knowledge of existence. Are morning and the sun two different things?

Get married, have children and live in a family, but as the Self. You may renounce everything, throw away everything, but how can you get rid of that which is non-existent? *Jnana* or consciousness is the primary illusion and termed Jnaneshwari. A *Jnani* is knower of *jnana*. He is not *jnana*. The indirect knowledge is a story of something else, but the direct Self-knowledge is our own knowledge. The end of body is end of time, of which we are the witness. Is it your end? We feel the body and the vital breath, but they cannot feel the Self. This matter must be settled once and for all. At the end, the vital breath slows down like a lump of salt dissolving in water. It is an occasion of great joy for a *Jnani*.

The concepts which the so-called *Jnanis* are fond of become the cause of their bondage. They are yet to go beyond all concepts. The setting of time means the setting of vital breath. You must think in advance as to what you should remember. My words which you are listening to are the product

of a chemical and not mine. I mean, it is the job of consciousness. When you learn anything, is it not your ‘I am-ness’ that is learning? When that ‘I am-ness’ goes, the education also goes, but you are beyond that. Think about what you are really, in comparison to your image about yourself, gathered from others. Why should you feel happy, by imagining yourself to be superior to others? Do you feel better by comparison? Isn’t there any better cause for happiness? It is the nature of the individual souls to point out the faults of others. You cannot be happy that way. Sage Tukaram used to call even the ignorant as Sages. Do you see a Sage in every person?

Only a rare one amongst hundreds derives full advantage of listening to a Sage. Atman doesn’t have specific characteristics that can be recognized. One who has them is not Atman. Who then is Atman? One who experiences his or her being is Atman. The body and its organs are only instruments and not Atman. That which controls the limbs and is termed God is also not Atman. *Prana* is also not Atman. *Prana* does all activities and mind, intellect are its extensions. One who follows his or her Guru with full faith realizes the Self as different from all concepts. Such a fortunate one has a blissful end.

Be in your natural state, which was there prior to any learning. We cannot be that which we can recognize. Has anyone found out why was there the need to learn anything?

You cannot think about Atman, as there is no duality. You can only know that or think about that which is different from you. Hence, you are That, which you cannot know, but only be. You are always the knower and never the known. Atman is unthinkable by nature. Atman is always the subject and never the object.

There is a fear of a snake, which doesn’t exist. There is only a rope, which appears as the snake. Hence, ignorance is the cause of fear. There is no question of killing the snake to expel fear, but of understanding the reality. Similarly, you have not to do anything, but dwell on the words that you have heard. There must be total absorption in the Guru’s words.

SUNDAY, 3 SEPTEMBER 1978

Your consciousness is mini-God

Why is someone called a devotee? It is because of his total devotion to God. There are others who also worship, but with some mundane purpose. People are normally bothered about their own problems and only a rare one worries about God. The rare one realizes the Self, and it is God who takes charge of all His activities and serves Him in all the ways. In true devotion there is only one thought and that is of God. There is only one need, which is to have His full knowledge and vision. Such a devotee becomes one with God and all His needs are provided spontaneously.

Lords Brahma, Vishnu and Mahesh are all time-bound. They are not eternal, hence not true. They are in the field of *maya*. God shows the devotee what was prior to being anything or anyone. All our experiences are in the field of *maya*. Only the witness of all experiences is everlasting. Total dedication to the Guru transforms one into the luminous Self. This is not available to people with body-identity. Why to worship and what is the

equipment required for it? Your consciousness is necessary and sufficient for it. Honour it as God, Guru and Self. The consciousness is *Brahman* and meditation on it contains everything. Think about the Guru only or His words and meditate on Him. One who says that there is no God other than the Guru is a true devotee. His worship is non-dual. That is to say, He is one with the manifested or unmanifested God. The God is where the devotee is and the devotee is where God is. This cannot be understood without your total involvement. This demands full-time *viveka* and it is not the result of a spare-time activity. When one is absorbed in the Guru's words, their deeper meaning becomes clear. With proper understanding of the real meaning, one becomes self-sufficient without anyone's help.

It is total devotion which unites God and devotee. When the sense of being is absent, who will say yes or no to anything? How many are there who live in a family but only care for God? Without the experience of this worldly life, would there have been any need for God? What is the need for spirituality? There is none. In case you are already comfortable with your consciousness, without any thought or action, you don't need any spirituality. Meditate on Him, who became aware of the world and your family. When the consciousness of a devotee becomes Godly, all surrender to it. A true devotee knows only God and the latter knows what is in his mind. Such a devotee is taken care of, like the baby in the womb. Who creates milk in the breasts of the mother? This is the faith of Sages. They say, 'When we had no teeth, we were given milk. Now, he has given us teeth. Will he not provide us with food?' The people who have fully attained have that faith. They are pure like a child. When there is complete faith, will there be going from place to place, begging for anything? Will there be any need to ask for anything?

When a devotee knows his unity with God, he is fearless and at ease. Do you have any specific reasons for your faith in God? It will be great if your faith is childlike. Then, will there be any worry about anything? In the womb we did not even know our existence, still all our requirements were taken care of. A devotee is taken care of in the same way.

When you are in a difficulty, chant 'Guru, Guru.' Because of devotion, God becomes eager to manifest in a form. Even otherwise, help comes from

the formless. Will this not attract more and more people to worship Ishwara?

Your consciousness is mini-God. Your devotion makes it vast and one with *Brahman*. God arranges convenience and happiness well in advance, like growth in the womb and mother's milk. Human beings lag behind God in both intelligence and efficiency.

SUNDAY, 10 SEPTEMBER 1978

How can Ishwara kill me?

Just as fragrance of incense sticks differs with brands, every physical body differs from others and activities happen as per the three qualities. One has to suffer the effects of good or bad actions; this is called *prarabdha* or destiny. By *Yoga*-meditation, you can know your *prarabdha*. The real penance is to meditate on your consciousness, because of which you come to know your existence. Your consciousness is destined to become universal.

Meditation is to be aware of your consciousness. It must be done regularly. That is *Yoga*. Giving up the body-identity when you become Atman, there is no going back. You have the memory of having been a child some decades ago, but you are not that now. You are no more your body, although you have its memory. I have nothing to do with the body, as I was quite comfortable even in the absence of my 'I am'. When 'I am' was absent, so was Ishwara. The sense of being came because of Ishwara. I

know that He is going to leave this body. It means I am prior to Ishwara, who can be equated to *prana*. For people with body-identity, Ishwara comes first and then the person follows. The pure *sattva* quality is also termed Ishwara. How can He kill me? He can only leave the body.

It is a fact that no duties remain after liberation. Krishna's friend and disciple Uddhava received His grace to see that there was no bondage at all. But he requested Krishna to give him the devotion for the Guru, which follows liberation. Without devotion, one's Self-knowledge is of no use to other seekers. Such realized people remain unknown to others. People like Uddhava were liberated while they were alive, and they are remembered to this day. After Self-realization, when the sense of being anything vanishes, there is real rest and tranquillity. Uddhava did not wish to be forgotten after his passing. He desired devotion, as without it, liberation loses its importance. Those who attain liberation in the privacy of the Himalayas, are they of any use to the worldly people? In the past there were many great kings who served people, but no one remembers them. But the true devotees of Gurus are still worshipped. Those kings were great donors, but the greatest donation is of Self-knowledge, when the receiver becomes one with the Giver. One should wish for devotion, even after Self-realization.

Even the worship of stone or earthen images of Gurus gives good results. Hence, worship of the Guru is a must. His teachings and their purpose will manifest through your name and form. For the simple gopis who believed Krishna to be their Atman, liberation was effortless. Did they have any knowledge of the Self? This is the greatness of devotion to the Guru.

It is not possible to be discharged from the obligation of a Guru. What can you give Him in return? At the most, you can continue to worship Him and do His *bhajan*. If musical instruments are available, they are very helpful. If not, even mental *bhajans* and *aarati* can be done easily. This should be done regularly at fixed timings. Why all this? It is to help the needy who are ripe for spiritual guidance. To do Guru's *bhajan* and meditation is real worship. Thereby, you attain the greatness of the Guru spontaneously. Never forget to worship the Guru regularly. To have Self-knowledge is to meet God. Have full faith and worship your Guru.

THURSDAY, 14 SEPTEMBER 1978

Knower of Self is without attributes

When you know things as they are, you will speak with a new understanding. It is enough to know that the talk is spontaneous. Take the case of a fresh and beautiful flower. How did it blossom? How did the change take place? The change or movement is consciousness. That which is making the flower so pretty, the same beingness is using the body to speak. It cannot speak through the flower. It shows things as they are. It is the unmanifested and also the manifested, which are occupying the entire space. What you have with you is only a speck of it – a small sample of that infinite consciousness. You may merge into it, which is invisible. But that is not death.

Your thoughts will be based on your acquaintance with yourself and your firm belief. Every living being identifies with its body and behaves accordingly. Only a rare one amongst millions lives as God. Our food sustains the vital breath, which enables us to talk. When the vital breath and

food juices come together, there is consciousness which is *Brahman*. In their absence, our existence is unmanifested. Atman means I, which is indescribable. The spontaneous growth of a tree is because of vital breath. We come to know our existence because of the consciousness, and we are neither the food nor the vital breath. There are other people who also talk about God and *Brahman*, but their understanding is different. What I speak comes from my own direct knowledge, which arises at the junction of the world and what is beyond. It is the junction of the unmanifested and the manifested. The *viveka* of this is like holding your own hair tightly. As the Absolute is without qualities, any talk about It is a rare happening.

The Knower of Self is formless and without attributes. There is a body-sense, as long as the body lasts, due to which there is consciousness of the external world. A Sage has to be conscious of His body, in order to impart knowledge to devotees. He is many times more loving than even a mother.

Thinking is spontaneous, without effort. As thoughts appear, they also disappear. What are the thoughts in the minds of the people who are taking a corpse for cremation? It is all calm and quiet. It is the silence of the dead which has affected their minds. The mind becomes that which it thinks.

Because of your body-identity, you have feeling of being the doer, which is ignorance. You behave as per your ideas about yourself. But that is not true. Your consciousness is time-bound, its duration being your life-span, which is also time. Time has a limit. Only devotees with *sattva* quality are real earnest worshippers. They will not claim to have known the Truth, as that only shows their ignorance.

The consciousness in our body gives us our experience of being. The experience is only of consciousness and not of the body. The consciousness has no caste, which is imagined for the bodies. Although we see activities happening, in reality nothing has ever happened. This reality can be known only as long as the consciousness is available with us. The company of a Sage removes bad thoughts and brings in the good thoughts. That is the power of Satsang. Without Self-realization, there is no holiness. One remains as the filthy body. Just as the sunlight purifies earth, your evil thoughts cannot remain in the company of a Sage.

What is Bhagwan or luminous? It is our consciousness. There is true knowledge where there is devotion, and devotion accompanies true knowledge. The devotion-knowledge is God. Is it the body which loves itself or is it the consciousness, which has self-love? Remember that love is devotion, which leads to Self-knowledge or to *Paramatman*. When ignorance is removed, the true knowledge becomes free. Then, the devotee becomes God. What you have heard now must be investigated. One who loves his or her Guru remains alone, absorbed in His words. What you have heard, does it dwell in you, for frequent recollection?

The consciousness in body is a form of God. When you become aware of that God in the morning, your activities begin. It means every morning you have a vision of that God, which is to know your own existence. Who decides about true and false, other than that consciousness-God? You hear a lot of this spiritual knowledge, but don't give it the value it deserves. If you do, you will soon realize your infinite, boundless nature. The consciousness in body is the form of the Guru and also our own Self. Worship it, without identifying it with the body. The consciousness in the morning is so minute, but how great is its light!

You must know the worth of your consciousness and worship it. Have full faith in it, truly knowing its worth, so that you will have happiness and contentment. Your ignorance about the inner God will only show your lack of devotion. In conformation of the Guru's words, you must insist on being the all-powerful God. Remember, this knowledge is for your own self and not for publicity. When you wake up in the morning, others know it. Have you to make any announcement about your waking? This also applies to your waking up from ignorance.

What is of the greatest importance other than obeying the Guru? When consciousness in body is propitiated, it spontaneously decides the next steps for further progress. The lowing of a calf is understood by the cow. Who taught her to love? In spirituality it is similar. You are a devotee, but do you love your consciousness as God? Try to live or put into practice what you have heard now.

SUNDAY, 17 SEPTEMBER 1978

Consciousness means our sense of being

Our speech has been given different names like Saraswati, Ganapati, etc. The mind is a thought-flow, which is called the madhyama speech. When uttered, it is called as the vaikhari speech.

We are formless like consciousness, because of which all forms move. What has manifested can be known, but its knowledge is formless. At this moment, you are the pure consciousness in your body. Our sense of being is because of the consciousness.

However great may be the incarnation, prior to appearance of the form, the sense of being was absent. *Parabrahman* doesn't know that it exists. Rama was *Parabrahman*, but He had also to seek initiation from a Guru. What does this mean? The appearance in a form gives rise to ignorance, which only a Guru can remove. Is there any difference between Rama's being *Parabrahman* and your not being It? *Parabrahman* only is present in all cases and the question is merely of removing ignorance. Rama's

ignorance was removed by Sage Vasistha, and all these talks are to remove yours. There are people who claim to be incarnations of God and they also say that they selected their parents. What is the basis for this statement? Only the ignorant can say that. Because prior to birth, there is no body, hence there is no consciousness. Then how can one select a parent?

Without *prana* there cannot be any speech, and body is food of *prana*. Due to our consciousness we know our existence, and the word *Brahman* means That which has the confidence of being. In reality this sense of being belongs to *Parabrahman*. The Self-knowledge expounded by Krishna is our own information. That information has tallied perfectly with my own information. One suffers due to consciousness and the giver of this punishment is also consciousness. Without consciousness, was there any punishment? Is it possible to punish Me? Try, and you will yourself suffer. To say this, one needs conviction of the Self.

The company of Ishwara or *prana* is the main cause of pain. But one has to enjoy it as pleasure. Your sense of being itself is intolerable, and all your activities are to minimize it. It is diverting attention to forget suffering. Due to any disease in the body, the inside Ishwara suffers. To tell Him to leave the body if the suffering is too much, this requires real courage. Do you have it?

After appearing in a form, someone becomes an engineer and another a doctor or a scientist. There are a few who become Sadhus, *Jnani*s or Yogis. But, without a body, what can one become? All this is only after the so-called birth. What is termed ‘birth’ contains infinite universes.

Meditate on anyone and you are bound to realize him. Can you say from which space the dream world is created? Are you not its only source? *Yoga* means union with the Eternal. Then, there is no change or no fall.

You believe yourself to be your body and hope to have excellent well-being. Can you be free of this concept? The consciousness in your body is the nectar of Krishna’s feet, or it is the pure form or vision of Shreekrishna *Paramatman*. It is your own true form. Uniting with your true form is to become Yogeshwara.

What moves or controls the body is itself invisible. Listen to that which is without a body. The caste of the listener is the same as that of the Self. Those who meditated on the consciousness as the form of Krishna

ultimately merged into Him. The real worship is to be with your consciousness. The offering of fruits and flowers is only a mental satisfaction. When Atman is truly worshipped, there is no mind.

With your eyes you see a lot. But, what you see with closed eyes contains multitudes of Yogis. This is seen without seeing. This vision is the realization of fullness. All wise people, Sadhus, Yogis and Sages got merged into that consciousness. Even Brahma is the expression of movement of this consciousness. A small speck of it amounts to an ocean of knowledge.

In the changeless Atman, there is no difference between his and mine. I am speaking and you, listening, but both are Ishwara itself. It means, I am telling Myself. There are no sin or merit and no suffering for Ishwara. If you are not one with Him, you suffer. You read in Gita that you are pure *Brahman*.

Those who sell Self-knowledge are not Sadgurus. How is my life related to the life of the world? The world is a part of my consciousness. Just as you cannot give a part of Mumbai to anyone, there cannot be any give or take of God.

Until there is proper understanding, you should worship with mind and finally with no-mind. How does a Sadguru confer His grace? It is by giving Self-knowledge. You must accept that as your own. There must be total conviction about the Self. *Viveka* is Godly and its opposite, a demon. Dwelling on the Guru's words time and again is like churning. This action separates Self-knowledge from the poison of name and form. Again, making use of *viveka*, the poison should be swallowed.

One who is worried about an early death should worship the Guru regularly. Then, one gets an extension for worship. The Guru exists in the *mantra* given by Him and he also encompasses the whole existence. The *mantra* indicates your true nature. The mental worship has its greatness. If the mind wanders, it remains at the feet of the Guru. You have faith in One who is revered by you. Finally, the whole world has to join you in your worship.

THURSDAY, 21 SEPTEMBER 1978

We are in the body, but not the body

People worship believing themselves to be their bodies, which have different names. This comes in their way of enjoying bliss of *Paramatman*. As you listen to this knowledge with devotion, you will go beyond being and non-being. Your body-identity comes in the way of your success in spirituality as well as in normal life. The body is able to function because of *prana*, and the consciousness is sustained by food material. We are in the body, but not like it. Living as the body, the hopes, desires and cravings increase and there is no contentment.

Every person worships a particular God whose work he likes most. His spiritual progress happens accordingly. You are bound to have visions of that which you strongly desire and meditate on. These visions are the result of great love, devotion and sometimes even of great fear. What is responsible for these visions other than the consciousness, which is Ishwara

itself? If you forget your body and identify with the consciousness, you will realize your universal form.

It is similar to a small seed becoming a big tree. But, worshipping consciousness with consciousness is possible only for a rare one. Others worship only by their bodies. Hence, one remains only in the field of the five elements and cannot go beyond. It is consciousness in the body which enables one to see in all the ten directions. That only enables you to say yes or no to anything. Have firm faith that consciousness is your Guru. Just listening without faith is useless.

The effect of impressions since childhood on your *prana* creates your mind. When mind and intellect are formless, how can their Knower – Atman – have a form? It is only ignorance to believe in having a form. The intelligent consciousness, which knows the body, mind, sleep and waking, how can it be termed as a human being? Only its worthiness is at its peak in humans, as they have an intellect. The self-luminous God lives in the human body. The consciousness in human form is our nature. You have to do your normal worldly activities, but be aware of what you have heard here. If you make this knowledge your own experience even for a moment, it will be enough to liberate you.

The activities of the four elements cannot spoil the fifth element, space. Then how can the consciousness be made impure, whose light is space? I am pure consciousness. Being formless, I have no birth or death and no duties to perform. No sins of body and its activities can touch the formless and changeless Atman, whose expression is the consciousness. If you try to blacken the space, you will only blacken your hands. In the absence of Atman, all your movements will cease. Who can guide us? We should follow only the Sages and do as they say. Your parents gave you your name, which you use throughout your life. In reality, do you have to do anything with that name? Does the name apply to the knower of that name? Who is That, whom I call *Brahman* or Guru? He is That, who was responsible for your waking in the morning. Prior to waking, you are neither a man nor a woman. In deep sleep and *samadhi* that question doesn’t arise.

One who hears the words of a Sadguru and fills himself with that holiness even once, his or her body and Atman are sanctified instantly.

Then the place where One sits becomes holy. Then, there is no need to visit any place of pilgrimage. Never forget Atman, who is your real friend.

Being a man or woman is only a memory of body and it is Hari who remembers. Hari is none other than our consciousness. Whatever you may do, your desires will never end. Your consciousness is riding a horse called *prana*. What will happen if *prana* vanishes? There is no coming and going for Atman. Are you *prana*? If it goes, do you also go with it? The proper understanding of this can come only by meditation on the Guru's words frequently. Be aware of the Guru's words that you are the formless Atman. This can save you from the cycles of birth and death. This is very simple to follow, but if forgotten, the damage is certain. Your concepts will not allow you to be free.

Atman cannot be described even by the highest speech. For clear understanding, hold the feet of the listener. The real holding is not by hands, but by having conviction of the Self. Have you used your hands to hold your knowledge of being a man or a woman? You will see clearly how a true devotee always possesses the Guru's feet and in what form and relation.

The devotion to the Guru dissolves birth and death, but his name, which was not given any importance, now attracts many people. What are Shiva, Rama and Krishna? They are just names of the realized ones, and therefore, of the greatest importance. The knowledge of consciousness is very difficult and it transforms the ordinary into Sages. There are many possibilities in existence, none of which binds the Atman. Hold firmly to your consciousness as your own form. When *prana* leaves, is there any pain? The dead fish, birds and animals become a part of delicious meals that people enjoy.

The light of consciousness means the light of contentment. It is unlike the light of fire. The fire burns wood, but not itself. Similarly, there is no coming and going for Atman. If you follow your Guru's words all your bad thoughts and habits will leave you.

SUNDAY, 24 SEPTEMBER 1978

Discard foolish concepts and be still

The dream originates from our sense of being. When we know we are, we also see the space and the world in it. You say that the old forts and the ancient world are prior to you, but all are only after your beingness.

Meditate, but how to do it? Give attention to the suddenly appeared beingness. You have to just watch it, without doing anything else. Like your dream, the waking state is also an illusion. Only when you know you are, there are also other things. Is it not? To be, is to be sick and you hear about the universal God, universal Atman and Ishwara. This picturesque world is a picture of a sick state. It is very short-lived, without any reality. You are the only truth, provided you recognize this sickness. The primary sickness begins when you know you are, which the manifested *Brahman* is. Your true nature is the attributeless, formless Self, which is beyond consciousness. If this entire world is incomplete, what is really complete? The knower of incompleteness is complete. One who realizes this

knowledge, which is open, he instantly becomes one with That which is unstained and inconceivable. Even Vedas could not describe what was beyond being and non-being.

You hear about the miracles performed by Ishwara and about the visits of devotees to heaven; but all that is not real knowledge. If water vanishes by getting dried up or fire gets extinguished – did they die? Similarly, what is liberation? All that had appeared has disappeared. Has false any place in the Truth? Leave all foolish concepts and be still.

Question: Maharaj, is it necessary for us to visit this Ashram? Maharaj: If you are sure that you have gone beyond all needs, then there is no need to come here. Krishna imparted knowledge to Arjuna in such a short time and where was it given? The preceptor was unique and so also the listener. One who knows that without a Sadguru, God neither has a beginning nor an end, such a person attains that state. A disciple has to constantly remember that his true identity is exactly as per the Guru's words. The Guru has given only his own description. When everything ends, what remains is your Self. Those who worship Sadguru as a human being, they do so only for their material gains and that is not for Self-knowledge. When the five elements vanish, the one who remains is the true disciple of Sadguru. It is *Paramatman* itself, who appears as a true disciple. Hence, he feels oneness with the Sadguru. The world has no essence other than that of the Sadguru, to appear and then disappear. The great book called *Bhagawat* was the result of the blessings of Sage Janardana Swami. That knowledge is like the flow of the river Ganges.

A true disciple doesn't have any existence separate from the Guru. To achieve the ultimate by devotion is to know the glory of one's being. One who stabilizes in pure consciousness in total silence knows his or her non-dual nature. That, which is prior to any words, is neither this nor that, neither anything nor anyone. It has neither being nor non-being. Your consciousness is the light of the Guru, as also the holy spotless feet of the Guru. That is the importance of our pure consciousness. Even if you have to beg at any time, never forget your oneness with the Sadguru's words. The One who sees is my Sadguru. How am I related to the act of seeing? It is Self-knowledge – my true and complete Self.

Now there is a body, which will vanish one day. Is the knower of the body known to the body or to *prana*? It is all known only to the knowingness that has shined unknowingly. The news ‘you are’ is the infinite *Brahman*, full of bliss, love and devotion. It is related to you as your own Self. Serve your consciousness, which is listening, without identifying it with the body. It doesn’t mean that the body should be neglected. It is also important because the Sadguru’s feet and self-love are contained within it. When it is known that what is to be known is our own true nature, it is called bliss of the Self. When you worship your Sadguru, is it not worshipping your own beingness? That which is responsible for your consciousness is also responsible for the five elements and the animate and inanimate universe. You are able to see because of the sun. You also see because of your consciousness. Hence, consciousness is called as the sun. The knowledge of the holy feet of the Sadguru makes everything holy for you. If you wish to keep away all sins, hold the feet of the Sadguru as yourself. That, which makes everything visible, is Itself invisible, although it ever exists prior to everything else. Without doing anything, be in your true natural state. Worship the consciousness in your body, as that is the best way of saving the world.

For whom do these people undergo so much trouble to live? Is it not because they have come to know their own existence? It is our consciousness which we love the most and, for it, we also love all other things. For whom are you doing so many things, other than for your self-love? Consciousness is a rare thing even for *Paramatman*. For ages He has been without consciousness and has no knowledge of His own existence. It is through your consciousness that He knows His existence. Don’t waste this great opportunity. Hold the Guru’s feet firmly. When you become one with Him, even the final passing will be blissful.

SUNDAY, 8 OCTOBER 1978

Meditation is to be aware of ourselves

To be aware of ourselves is meditation. It is to remain with the understanding of our true nature. First, it is necessary for the intellect to understand it, without which the heart cannot appreciate it. You must act in the world remembering that you are formless and never the body. In the absence of the body enclosure, do you know how were you? All spiritual knowledge is to remove ignorance of being the body. The body is not a form of Atman. The feeling of being the body gives rise to pride. One who relies totally on our words and drops all concepts, realizes *Brahman* instantly.

It is necessary to chant the *mantra* round the clock. You should make it a habit to sit regularly in meditation. You can increase the duration by adding a minute daily. Everything becomes possible by forming a habit. One can even develop a capacity to digest poison. If you insist on doing something, there is nothing impossible in this world. This is the specialty of

consciousness. Going to temple is normal in the initial stages, when you do not have even the verbal knowledge of what you are. Many other things can also happen easily, but to realize our true nature as *Paramatman* is very difficult. There is a normal tendency to miss something that is so open and easy.

It is only ignorance to take yourself as a human being with a body, having certain duties to perform. It is a primary ignorance to identify with a body, which is only a covering of the consciousness. Our consciousness is the knower, because of which we come to know that we exist. We don't know our existence without the body; hence, there is the fear of death. Ultimately, we are even the Knower of consciousness and are without any word. There are various worldly activities which are going on, but they are of no use for Self-knowledge. It must be known that we are free of all activities and we have no coming and going. The Knower of consciousness is changeless. Whatever is known by consciousness cannot be our true nature. The known changes, but not its knower. What is impermanent cannot be the Truth. It is our knowingness, which develops conviction by listening, but it is time-bound or impermanent.

The company of our consciousness is like having a company of Ishwara. But it has a limited duration. Ishwara, consciousness and the world are all time-bound or seasonal. Ishwara's form may be universal, but His life is finite. Do we really die or is it only ending of the body? You must employ *viveka*. Even an extremely long life span cannot be called as unlimited. Whatever is seen or appears has to disappear. But the real 'you' neither appears, nor can it be seen. Hence, you have no end. Ishwara is the Sun of the world or is its Atman. But I am not like that, as my true nature is everlasting, in which there is neither remembering nor forgetting. My existence is beyond time and not limited to ages. Only a rare one amongst millions can know that.

Taking oneself as the body is pure ignorance. The Knower of consciousness is in non-dual state, for which there is no witness and hence, no proof. Listening to all this, just observe where you stand. We must realize our true being, in which there is no experience of waking or sleeping. Whatever you have seen is all time-bound. What is beyond is the everlasting. Without knowing your consciousness, which has a beginning

and an end, you cannot realize your Self. When there is purity, man turns to God. God is nothing but a human being in its purest form. The sense of being of any living being is the quality of its food body. To know that one cannot be the body is true knowledge. When there is no consciousness, there is no witnessing of anything and hence no witness either. Just as without gold there are no golden ornaments, without a food body there is no sense of being of anyone. The Sanskrit word *viveka* means the discrimination between the permanent and the impermanent. You must observe as to what is without any concepts or without becoming anything or anyone. Be careful, as you May get caught or get wrapped up again. Even abstain from mentioning your worthiness for anything. It is not so difficult to make something happen or to achieve anything, but it cannot be the Everlasting, the Truth. If you remain as you are naturally, you will realize That, due to which you know your existence. But this is possible only for a rare one, who knows that the world is born in his or her vision. The others are infatuated with their body-form. Do not be displeased. Have courage. Have proper understanding and act in the world. Then, you will know that there is really no unhappiness. What is the first thing known by every living being, other than a slight sense of being? This being is time-bound, but its Knower is everlasting. Whatever is seen or appears ultimately vanishes. Does it vanish due to the absence of anything? Yes, it is due to the setting of consciousness. When the knowingness becomes quiet, everything becomes calm. You are absolutely sure about the Timeless, but you have no time to take a pause and discriminate.

Brahman is prior to mind, intellect and even prior to saying ‘I am’. There is a very troublesome ghost called *brahmasamandha*, which can be tackled by only a Sadguru. That ghost doesn’t trouble a true disciple. Now you remain with the haughtiness of being Ishwara. Once you are acquainted with Him, you will see yourself beyond Him. All knowledge is material knowledge, but you must remember yourself as not this material. You must know the consciousness and what is it that has manifested. What is beyond consciousness and beyond being is also beyond time. Its existence cannot be measured by time. The everlasting Self doesn’t change with time. It is without form, colour and is timeless. Then how can we call it small or big? Hence, the knower of this Truth drops all greatness and worthiness and

becomes smallest of the small. To consider oneself as someone in duality is the cause of all unhappiness. One who has any doubt about the Guru will never get tranquillity, wherever one May go.

THURSDAY, 12 OCTOBER 1978

You chant the *mantra* to forget yourself

You get used to your body and you love it. Hence, while meditating, if you experience being in a formless state, out of the body, you get scared. The word is Veda and equated to God by the name Vedonarayan. The Vedas are forms of the mind. Some utter the name of a Goddess, without knowing where She is.

The sudden appearance of the astral body is responsible for your sense of being. That body is hidden in the physical body. Its quality is the memory ‘you are’. Slowly, five types of knowledge appear from it. Just as a child grows, the consciousness develops and grows up to the level of an incarnation. If the flow from it is good, it will go in the right direction.

In order to attain our original worthiness, the right background and attitude is needed. That is the purpose of all spiritual practices, which are recommended. By doing your *mantra* chanting, you reach up to the astral body. The space contains everything and outside is the pure unstained Self.

Your birth is merely the appearance of ‘I am’. The property of the astral body juices is pure consciousness or our own true being. It should be observed and remembered accordingly. You did not notice the space prior to your birth. The space appears from the astral body itself and all other scenes follow thereafter.

The religious services are to clear the unwanted things and to propitiate the pure Self. One must worship and take care to maintain its progress. Thereby, you lose your body-identity, which means meeting Ishwara. That is to act as if there is no body. Just as sugar is sweet and the ocean salty, there is love in the body. There is memory because of the astral body. It is full of various scenes.

The disciple who considers God as greater than the Guru, cannot progress. Visiting a Sage is far better than going to a temple. Do you consider yourself to be a Sadhu any time? One who is immersed in devotion and goes to sleep, full of love for Self, is a Sadhu. One who leaves the state of an individual soul and merges into the original soul is a Mahatma, which means ‘a great soul’. The word is our main instrument. When you utter the name of God, that word becomes God. When you mention the name of a holy place, that word becomes holy. By repeating the *mantra*, it manifests through your speech. In due course, your word will be God’s word. The Guru’s word doesn’t change and there is no further appeal on it. You must be sure about the truth of the Guru’s words and remember them constantly. When your behaviour is as per your words, they gather more importance. Thereafter, the word becomes Vedonarayana. Never utter any word which will hurt anyone. The words of the ignorant have sharpness, which can hurt, but Sadguru’s words have the sharpness of Self-knowledge. If you understand the Sadguru properly, your words will have great importance. But your body-identity and certainty about death come in your way. When your words become pure, true knowledge will manifest through them. The thoughts and words that come in the mind are as per your worthiness. Due to constant remembrance of *mantra*, you will see visions as desired. It is the function of *prana*, which manifests in those forms. Just as the river Ganges purifies those who bathe in her waters, your words will have the power of clearing listeners’ troubles.

To turn dust into gold means to tell a mortal individual soul that it is immortal. This is the main purpose of the various religious services. One has to be very careful to live as per the spiritual advice. Do your activities in such a way that bad habits are minimized. Never imagine a body for the inner Atman, but remember It as body-less and surrender everything to It. When God consumes food, He leaves the leftovers for you; with this attitude you should take your food. This remembrance will make you holy. It means one doesn't eat without first offering it to God. Without food there is no *prana*, and without *prana* there is no mind, intellect and individual soul. We are alive and active only because of the food juices. Without *prana*, how can there be Atman? The *prana* and Atman always co-exist in a body and when *prana* departs Atman is aware of it. One who remains as per the Guru's advice has no death. The worshippers become one with Atman. Others have to face the illusion of death.

Prana comes and goes, but not the Atman. Atman is prior to space, which It contains and knows. This is known to only the rare one. Some people call *prana* as consciousness-God. When you accept someone as your Guru, you must follow Him fully. But how many really follow?

Atman has become everything on Its own. Then how can you desire fruit for any action? Even the worship is done by Hari himself, of Himself. The words acquire a sharp edge of their own. Hence, when your word becomes pure, do not use words which can harm others. Here, I am talking about the utterances of one who chants *mantra* round the clock. Don't do anything forcefully, desiring anything. Be energetic in chanting the *mantra*, without any desires. The purpose of chanting should be to forget yourself and not to achieve anything. Then you will know that all happening is spontaneous. The creation of body, its education and training, all happen spontaneously. There is no reason to be proud of anything that is spontaneous.

SUNDAY, 15 OCTOBER 1978

How are you concerned with body-suffering?

Leave the listener or reader alone, without doing anything. ‘I am my body’ is a sign of ignorance. As expensive childhood dresses are useless for the grown-up, the suffering of body doesn’t concern the body-less. You are the consciousness, which you should worship as your Guru. Just as you don’t expect anything from dirty water after cleaning, have no expectations from the results of your actions. Become one with yourself as consciousness. Remember that you are self-luminous like God. Hence, your consciousness is called Bhagwan. All your activities and family life only serve to pass time or for entertainment.

When you see a dream, you are only watching your own mind, appearing as the world. Although all of it is false, it is very much ‘real’ for you, while watching. Everything is true during the time it appears. If you

are looking for a friend who will help when you need it most, befriend your consciousness. It will never disappoint you. What you are experiencing now is a day during night and it is not a night during day. Is there knowledge in ignorance or is it ignorance in knowledge? Is the dream-world seen in knowledge or in ignorance? Is it not in ignorance? Your current day is also during ignorance. Keep going back to where you came from. In reality, the consciousness is only ignorance. As all that appears or is seen is in consciousness, the entire visible world is also ignorance. This is the primary or the original ignorance. Give attention to That on whom this consciousness appears.

Any religion means a suitable behaviour in our practical life. That religion is according to reality, which knows behaviour well and takes care of it. It is to be or to live as the Self. If there is excessive wealth, it should be spent for a good cause and one should always be on the road to Self. Only a rare one thinks about his or her real place or abode. One should remain as the Self, with a suitable behaviour. Instead, you enjoy everything as a body, and forget the Self. When wealth comes, the thoughts are only about spending it. Then how can the Self be remembered? With money, you can have both sensuous enjoyment as well as spirituality. But spirituality comes last for most people. The proper use of wealth is helpful even in spirituality. But people want only instant pleasure and not lasting happiness. If you dwell only on the Self, you will have full knowledge right from the roots.

As long as the body lasts, every moment is good and auspicious to live a spiritual life. That opportunity ends with the fall of the body. The highest true religion, which is termed Dharma, is to strive to know the Self and to live as the Self. Whatever you do while identifying with the body is always incomplete. Unknowingly, you struggle for more and more, and also achieve it. But is it not important to find out who the enjoyer of all those possessions is? As an enjoyer, what is my real form? Do I have any permanent form to enjoy? Do I have any control to exist permanently? My form May be the smallest, but it should be under my control. To investigate on these lines is to live and find out the highest meaning of existence. People struggle so much to accumulate wealth, which is totally forsaken after death. Then why to take so much trouble? When the body falls, will

my ‘I’ remain? Due to *maya* people cannot think on these lines. Such thinking is called *viveka*, which is possible by Guru’s grace. Then one attains the deathless Self.

The word ‘night’ means ignorance of which we are not aware. In the state of Shiva, one becomes aware of that. The rise of Shiva is from ignorance. Your present waking state is rising of the sun, on the night of Shiva. The sleep is slowly turning into waking, or ignorance into knowledge. All the known constantly changes, but not its Knower, who is changeless. In the Knower there is neither light nor darkness. In order to realize That which is already with you, surrender to your consciousness and propitiate it. Then you will achieve all the four principal objects of human existence (*Dharma*, *Artha*, *Kama* and *Moksha*). Always be aware of your consciousness, which itself is a prayer. To believe in the potential of consciousness, and to have full faith in it, is meditation. Don’t be restless, in search of something everywhere. The qualities of this consciousness are not human, but they are luminous, formless and full of love. Is it the body that is listening or the ears? That is the function of the pure consciousness. One who remembers this and remains with that awareness, becomes successful in propitiating the God of Gods. Then, God becomes kind to remove all differences between Himself and the devotee. Then the devotee gets what he desires. But you should have the feeling of fullness, desiring nothing. Now, worship That due to which there are desires. Then there will be no need to desire anything. One who makes oneness with God by non-dual worship, becomes complete in all respects. The consciousness is God, which is responsible for our self-love and our need to exist.

When knowledge and ignorance unite, both vanish and what remains is their witness. That is called *Vijnana*, which means ‘beyond knowledge’. Where there is water and food, the individual souls are bound to exist. Your consciousness, which has the capacity to kindle, is the life of the whole world. As long as there is consciousness, there is suffering and without it, it is all fine. All this love is the love for life. The Self, which is full, needs nothing. The Self is everywhere, so that there is no scope for any movement. All knowing is because of the Self, which doesn’t need to know Itself. Only a rare one sees That which is responsible for all seeing.

THURSDAY, 19 OCTOBER 1978

World and *Brahman* are not two

The seed sown by the Guru will turn into a tree and you will call it the world. But that is of no use to you as it is going to vanish one day. The things you acquire will remain, but you will not be there in a suitable form to enjoy them. Even your sense of being is bound to go one day. When is there no need for pleasure and no experience of pain? It is in the absence of the memory ‘I am’. Your childhood and young age vanished without your doing anything. Similarly, your individuality is also going to vanish. Nothing is going to remain permanently. Whatever you May do, nothing will give you fullness. The hunger will remain. Your sense of being itself is responsible for all greed. It must become clear as to what is responsible for the existence of anything and in the absence of what, nothing exists.

Your true existence is measureless. It is neither white nor black, irrespective of your ideas about It. You will not know your death, although others May declare you dead. Your beingness is going to vanish, whether

you like it or not. Is your desire or skill responsible for your appearance in this present form?

While meditating, when there is experience of nothingness, how will there be its knower? The individual souls are very much impressed by miracles. But that is not real knowledge. If the knowing ends, is it death?

Human beings have many names, but the sense of being is present in everyone. It is the most singular thing and its cause is known to only a rare one. That is the secret of birth. The consciousness in body means the world and its life. When the world appears, it means the consciousness existed prior to it. Gurudeva means that pure consciousness, which is responsible for the knowledge, 'I am a human.' Prior to having a human form, this knowledge was absent.

Every living being wants to live, which is its primary need. Every effort is made to sustain consciousness. Somehow we must continue to exist. We almost worship our consciousness, in order to sustain it. That is our first love and all other things are loved thereafter. One must have direct knowledge of our consciousness or knowingness or Atman. In order to know our eternal true being, continue to chant the *mantra* of 'Jaya Guru' mentally. At the end, this consciousness merges into the Self. You can take away anyone's body, but the consciousness cannot be touched.

In deep sleep, we are not conscious of ourselves. Hence we get rest. For rest do you have to go anywhere? 'I am a man or a woman' is our memory with reference to body. When the body is forgotten, there are no needs.

Without knowing what we are now, we cannot know our true nature. We are not the body, but the consciousness, which we were identifying with the body. This is the summary of knowledge. Because we thought ourselves to be our bodies, we became individuals. In reality, there are no individuals but only manifestation. The knowers of the astral body have seen it occupying the entire world. All the different terms have been given to the manifested itself. The world and *Brahman* are not two, as the former is the light of consciousness. The knower of world is consciousness only, and this knowledge is also due to consciousness.

In the initial stages, one remains alone remembering the Guru. When there is oneness with the Guru, the question of aloneness or remembering

doesn’t arise. Without oneness with the Guru, it is difficult to sustain spiritual knowledge. Many Sadhus had to end their lives by yogic *samadhi*, as they found it difficult to continue with their consciousness. Only in the non-dual state, this consciousness becomes trouble-free. Be one with the Guru, which means remaining as consciousness. That, due to which we know we are, is like light, and it is consciousness and love. You must have awareness of true knowledge, as long as you are awake. You must have conviction that you are prior to all that is seen, right from waking in the morning to going to sleep again. ‘I am prior to everything’ doesn’t mean being hundreds of years old. It means identification with beingness, which is prior to the world.

You know anything only after becoming conscious. All this May happen merely in a moment. The simplicity of this teaching can be understood only by the meritorious who is able to do *viveka*. If we are not, what exists? When you are one with the Guru, His grace flows and you have proper understanding. Then, you come to know that you were never a doer any time in the past, present or in the future. There is no need to do anything.

When the sense of being and all its meaning become quiet, there is no need to go anywhere for anything. Your intellect and all its ability cannot give you contentment. What is needed is *viveka* and faith. The world is known because of you and it resides within you. Just as a web is created by the saliva of a spider, the world is a creation of your own light. But you believe that you exist in the light of the world, which is the cause of your bondage. In reality, the world appears in your light.

The words or ideas give rise to actions. What lies in the hollow of the astral body wakes up by reiterated calling. What is this astral body and since when does it exist? It is that due to which you have your sense of being. Your memory of existence is the quality of the astral body.

There is no God apart from the devotee and no worshipper apart from God. This devotee is the consciousness or the ancient God. You are unaware of this due to your body-identity and certainty of death. The entire universe is made of this singular consciousness, because of which you know your existence. To be in meditation regularly and for long durations is

the sign of a true son of the Guru. Any time, when in difficulty, chant ‘Guru, Guru.’ One who is fearless in any situation has no death at all.

SUNDAY, 22 OCTOBER 1978

You face life as you believe

What you believe as true gets stored as your valuable knowledge. Then, you get experiences as per your belief. Go on chanting the *mantra* given to you. Thereby you will know that you are not the body, and your true nature will become clear. Due to constant chanting of the *mantra*, the *prana* unites with remembrance, resulting in Self-realization. But what is expected of you is earnestness and loving attitude. It is *prana* which chants and it is a great quality. In spirituality, there is no progress for any part-time interest. Real success demands your total involvement with a whole-hearted insistence. All our activities happen as per the importance we give to the words that we listen and absorb.

The body is made of food material, in which there is consciousness due to which we know our existence. Due to chloroform the body becomes numb and there is no pain, although *prana* is still functioning. None has a separate individuality, right from Lord Brahma to the smallest insect. What

exists is only the manifestation of beingness for certain duration. *Maya* means ignorance, which gives rise to fear, which affects the individual souls. As a result, one imagines any nonsense and suffers for no reason. For your existence, you need regular food supplies.

Only those who are free of sins can understand what I say. By ‘sins’ I mean their concepts. In any living being, we observe animation with a sense of being. But the suffering is due to concepts, in all human beings. One’s activities may be meaningless, but one has to suffer as per the effects of action.

Only after your Self-realization, can you share this knowledge with others. Your thoughts and words are like bubbles in consciousness. It is not true knowledge. There are bubbles in water while heating it, until it gets completely hot. Then the bubbles stop. A *Jnani*, who is complete, is free of thoughts.

When you utter the name of God, those are your own words. You experience results as per your faith in your own words. There are different letters on the six spiritual centres in the spine. When you sing bhajans concentrating on the centres, heat is generated, which finally results in the manifestation of the Self. This is the importance of bhajans. As one understands the meaning of words more and more, one develops conviction. Atman is like the Kohinoor diamond. It can take different forms as desired. You get experiences as per your concepts. The words remain in the individual consciousness and the same come out as your thoughts.

Krishna says, ‘My devotee is my own form and I am his consciousness. He is sure of having my company till his end. The devotee’s consciousness is full of love and all good qualities and he worships it as My form.’ The consciousness is the quality of the body and one has to give due consideration to his or her age, the place where one stays and the other duties from moment to moment. Due to consciousness, there is a sense of ‘I am’ and in the absence of the identification with body, it is full of the bliss of *Brahman*. The form is imaginary, but not the ‘I taste’. A good devotee does not forget that his consciousness is God. When Krishna says that He is one with His devotee, it means both are *Brahman*. Our consciousness is Ishwara itself, as due to it He has become conscious of His existence. In the absence of consciousness, there is no question of meditation.

What do people earn during their lifetime, other than the certainty of death? God may be great, but in my absence who will say that? You say that you worship God, but in reality you only worship your relations and possessions. For a good devotee, his consciousness itself is the Guru. As consciousness is Guru's feet, a devotee cannot exist without them. For him there is no God separate from his consciousness. To see God in all living beings is to see one consciousness in all. When our unity with God is realized, all our activities get surrendered to *Brahman*. Dharma means behaviour and one who follows it also has hopes, desires and cravings. For a true devotee, the real Dharma or the whole purpose of life is to follow the Guru and realize *Brahman*.

Our knowingness, which has appeared unknowingly, is our waking state. Throughout the day, this state is doing all activities. Is it not? Only the body-less is aware of this fact. What is sleep, other than forgetting the body and identity? It is the body-identity which is responsible for doing all activities. The waking consciousness in the morning is infinitesimal, still one has to be aware of it.

One who is really impressed by the Guru's words becomes God instantly. What is the change in you after hearing your Guru? Is there even a single sentence which has impressed you sufficiently? If that transforms someone into *Brahman*, what will he or she look like? We are used to appreciating words and following certain traditions. The followers of popular doctrines, which are only concepts, come forward to form groups.

One must know the Knower of this sense of being; only then will everything be known. Every incarnation differs from others in behaviour. Every Sage has His own concepts. What is all this, other than concepts? If you really want to understand all this, dive into your own Self.

A good devotee doesn't see anything bad or inferior in this world. One who experiences or realizes the true meaning of existence loses all self-importance. One who is not conscious of his separate existence is called Alakhniranjan. He cannot say whether He is or is not.

There is none to decide or write your destiny. You will have to live or face life as you believe. Your imaginations and beliefs are bound to take the desired shape. Hence, don't opt for anything. You had your own ideas about yourself, the outcome of which you can observe now and see what occurs to

you. Our consciousness is the God of all Gods. Surrender to it and be one with it. You have to only be it, as without it you are nothing.

THURSDAY, 26 OCTOBER 1978

You are not the house you live in

When you chant the *mantra* regularly for a long time, you will see visions of the great souls and Sages. Just as words have their effects, the aggregate of words called *mantra* is also very effective. Your birth is only news and not your own experience. What is birth and what is its cause? You experience the world because of your body. With it, you can also experience God. You have heard about God and He resides in your heart. That is the speciality of this age called Kali-yuga. A *Jnani* sees the world in His heart. The sprout of the world is in your body. The cause of the sprout is also in the body. The Knower of this is a Sage. Playing cymbals cannot make one a Sage. When the bellowing in the body stops, that is a Sage. Without a human form there is no possibility of meeting God. When the individual soul itself becomes God, the affairs of life come to an end.

Your own word should be of value to you. You should have full faith in it. That will propitiate God faster than anything else. If your word is not

troublesome to you, so also will be your world. If you have conviction about my word, there will be no need to go round the world to meet God. He will be propitiated just by your faith and *mantra* chanting. All other spiritual practices or activities will be of no use.

You have only heard about God, without experiencing Him, although He is prior to everything else. Your direct experience is only of the body and the world. Ishwara is the sense of being, which is in the food-body, as well as in the food that you eat.

Our knowledge means information, and Self-knowledge is our own information. There should not be any idea of death. The huge load of your body-identity is already there. Then how can death be an illusion to you? When you hear this knowledge, there should be an impact on you and the consequent change. There are people who go on hearing throughout their lives, without any impact or change. With your conviction of the Truth, there is no need to remember anything, as there is no forgetting at all. You know you are, without any effort. Your love for existence is also there. The desire to exist, protecting and caring for the body are very natural for consciousness.

One who knows himself as deathless is called Avadhuta. As long as you take yourself as the body and take care, the fear of death will remain. The body is not our food, but of the vital breath. The weight of the body is because of the food intake. In the absence of food, the vital breath leaves, but the Avadhuta remains unaffected. If this Self-knowledge impresses you, you are bound to become an Avadhuta. But you are yet to attain that worthiness. Hence these talks fail to affect you sufficiently. To be fit, you must stick to the Guru’s words. Truly successful is the one who attends to spirituality while managing the worldly affairs. The spiritual expectations from human beings change as per the prevailing ages. In earlier ages, even kings gave up relationships and possessions to live in forests. They did not cook, but sustained themselves by begging. Things have changed now. When you realize your body-less nature, you will be free of the blots of concepts. The fall of all living bodies is certain. Before that, meditate and attain your spiritual aim. All scenes are made of your consciousness itself, which is called *jnana* or knowledge. Your present state is time-bound, but its Knower is beyond time.

All the three qualities combine to give us our sense of being. Avadhuta is its witness. The smearing of the body-identity has caused forgetfulness of the Self. As a result, you fail to challenge even the dubious statements of the pseudo Gurus. You are constrained to accept everything as true.

When the vital breath merges into the air or space and the body disintegrates to join the five elements, where does Atman go? At that moment, reject the body as not you and be the consciousness. Consciousness is the quality of the food body, which needs food and water. In the absence of food you cannot remain conscious and all animation stops. Atma is everywhere and there is no coming or going anywhere. As per the Guru's instructions, drop the body-identity and be the consciousness.

The knower of consciousness is a Sage and He sees the world as a part of His consciousness. The ochre robe and a beard don't make a Sage. They have to make efforts to look like a Sage, and they are afraid of getting exposed. If you make use of these talks and live accordingly, you will also be an Avadhuta. For now, at least live quietly, as if you are not the body.

THURSDAY, 2 NOVEMBER 1978

Your fear of death exposes your ignorance

Yoga means union and *Yogi* is the one who has become one with the Self. Are you your name or the letters making your name? The name is given to your body for practical purposes. Currently the body is known as you and you say its name is what you are. All this is in the field of *maya*. The pure consciousness says it is not the body, which is given a name. If you are not your body and its name, what are you? Without the body and its name, what will you look like? What will be your real name?

Can there be attention without consciousness? Remembering something means to keep the same in consciousness or to be aware of it. What is consciousness? Keeping the body aside, there is something called love or the taste of being. What could be the needs of someone who is not the body? It is only love, with the joy of being. This joy is in the body, but not it. Without our consciousness, what is God and what is the world? In the body, how do we appear to ourselves? We are Bhagwan, which means light

is our nature. It is formless, but who? It is That which is formless and without a name. This light is like space.

What comes first – your consciousness or space? Who knows whom? One who realizes the Self is a Mahayogi. That is the union of Ishwara, Guru and consciousness. The world is born only after we know our existence. And how long will it last? Only as long as we are awake. And where are all the Sadhus and Sages? They are in our world, as long as it lasts.

Our sense of being gives rise to our world. In sleep, the dream sense of being gives rise to the dream world. The consciousness is not continuous and it changes to the non-conscious state. The appearance of consciousness is like the rising of the sun, in which the world is seen.

To a common man, a Sage looks like any other person. Only to the ripe and worthy is He a bestower of Self-knowledge. When we become conscious of ourselves, we also become conscious of the world. Did anyone create the world? When we are not conscious, the world also vanishes in no time. Who swallowed the big rocks and the great mountains? Was the swallowing smooth? There were no problems, as it was all false. The ‘I am’ consciousness, which appeared spontaneously, was instrumental in giving rise to the world. All this happened without the need of any material or equipment.

To make use of Self-knowledge is to develop its conviction and to live as the Self. What is the use of only verbal understanding? Your knowledge should be used round the clock. What is the use of this body? We know of our existence only because of this body. When you see a dream, you also play your part in it. But do you have any idea of the dream, prior to seeing it? It means the seer of the dream is also its creator.

Only a true Guru can give the correct advice, which the others cannot. The manifested *Brahman* means *Brahman* with consciousness. The manifested finally merges into the unmanifested, attributeless *Brahman*. The unmanifested is indescribable. In spirituality, it is important to see the unity of the meditator with the one who is meditated upon and to see them as not separate. Sadguru is imperishable, indescribable and our own ever-existent nature. We can neither say that the unconditioned and stainless is unknown to anyone, nor can we say that it is known. The body is food of the consciousness, which is consumed by the vital breath and not by Atman.

All behaviour is of *prana* itself. If someone clearly understands his or her body-less nature, will there be any profit or loss, or joy and sorrow? When *prana* sustains on food, the consciousness is only a witness.

How is Mumbai? Can you take a fistful of it to your home-town? There will be no Mumbai, but some dust in your hand. The case of Narayana is also similar. From the standpoint of *Paramatman*, you come first and then the world. But the individual soul thinks otherwise. As a *Jnani* is full, He doesn't need any wealth. We identify with the body accepting some name, and, feeling separate from others, we compete with them. This leads to pride. As long as you are afraid of death, you can be sure that you are not realized. Understand That which is prior to the experience of the world. Discriminate properly, taking example of the dream state. There is a strong desire for the company of the opposite sex. The hopes accompany desires, followed by cravings. In the absence of desires, where is bondage? Our desires only bind us.

Where there is I and you, there is pure illusion. In their absence there is pure *Brahman*. The real meaning of non-violence is not to hurt even anyone's sentiments. At present there is a need to improve ourselves by practice of non-violence and truthfulness. The behaviour will also change thereby.

Krishna lived in the Dwapar age, when the Guru was the only option and His teachings were final. Hence, the Guru Himself was God or Ishwara. Without proper initiation and awakening by the Guru, Self-realization is not possible. To experience the waking state while one is really asleep is an illusion. A Sadguru is one who acquaints the disciple with full knowledge of the dream state and the cause of our 'I am-ness'. In the small light of the individual soul, the entire universe has appeared. Our Sadguru also shows us how the waking and dream states are identical. Then, we come to know the nature of our beingness. Sadguru is the knower of beingness and He is beyond it. In olden times, there were no regular books to read and fewer opportunities to hear profound spiritual talks. Hence, people had full faith in their Guru.

The consciousness which enables you to see finally merges into the ocean of consciousness. The true spiritual knowledge, which is called *adhyatmajnana*, existed even prior to everything and now we have it again.

Whatever changes cannot be the everlasting and hence it cannot be the Truth. The day and night appear in consciousness. Our true being is independent of the five elements.

One who is earnest can realize the Self, but the identification with the body has to go. Meditate on your Self, which is neither the body nor its name. Then, what will be your appearance? Is it not enough to be aware of our true being? When the concept of being the body goes, your work becomes easy. The consciousness is a quality of pure *sattva* or food essence, and the same is shared by all living beings. In order to be aware of our true nature, stick to the Guru's words honestly and firmly, as if you have vowed to do so. We have no identity other than what has been revealed by the Guru. When you remember any person, you recollect his good and bad qualities. Similarly, when you remember your Guru, you are bound to remember His teachings. The meaning of His words is exactly your true nature.

SUNDAY, 5 NOVEMBER 1978

Just remember, body is not your form

The real meaning of *ahinsa* (non-violence) is not to hurt anybody even mentally. In order to change our attitude, we should observe *ahinsa* and truthfulness. That will transform us slowly.

During the time of Krishna in the Dwapar age, the Guru was a necessity. There was no substitute to his teachings. Hence, the Guru was Ishwara or God. There was no other shortcut to Self-realization. Even while we are asleep we believe ourselves to be awake, which leads to illusion. The Sadguru is responsible for showing us the cause of our beingness, as to how we started knowing our existence. Our dream begins with our knowingness. In the light of the individual soul there is appearance of the whole universe. The Sadguru shows us how our waking state is not different from our dream state. He knows consciousness and is beyond it. Consciousness, which is responsible for all our activities, finally merges into the ocean of consciousness. Our eternal true knowledge, which we

already had, is experienced by us once again. That is the knowledge called Adhyatma. It is timeless and changeless. We experience day and night because of our consciousness, which is due to the five elements. But our true being is beyond them and independent.

One who is really interested in realizing the Self is prepared to drop the body-identity. Tell me, what are you as your body and its name? What do you look like? What are you other than the Self? You can bypass all unnecessary trouble simply by dropping your body-identification. Our experience of existence or of being alive is the quality of pure *sattva* of body. You must stick to the Guru's words firmly in order to realize your true nature. The Guru's words describe our nature correctly. We are exactly as he says. When you remember anybody, you simultaneously remember his or her good or bad qualities. Similarly, remembering the Guru means recollecting his words and realizing their meaning, which is your true identity.

THURSDAY, 9 NOVEMBER 1978

Giving up possessions is not dispassion

It is true that the words can cheat, but who is the knower of words? Without the knower, what is the value of words? In meditation, the meditator vanishes, but who knows that? Is there any knowing when the consciousness is absent? No, since all knowing is only as long as the consciousness lasts. Is there any effort in experiencing the body and the world? The waking happens spontaneously and goes away in the same way. You think of being an individual only in the presence of your consciousness. Without it, who is there to imagine anything? Can you get rid of your consciousness? Can you hold and prolong it? This means, can you live as long as you wish? In meditation you see innumerable colours, but what is the colour of your consciousness? It is love itself, without any colour. You know your existence, which you love so much and wish to live more and more. Your nature itself is love. All your needs are due to your self-love.

Only by meditation can you solve the riddle of the five elements. All these elements are in the consciousness and the Truth is at the bottom. Above It is the play of our sense of being or the primary illusion. All Sages have no interest in miracles. The Knower of consciousness is timeless, motionless and beyond being and non-being. Your knowledge is only as per the capacity of your consciousness. As you progress, you will realize that your world is only in your consciousness. The world may be great, but it is residing within an atom. You will know this in meditation. Your consciousness itself is love and it is also the seed, which is called Ishwara, of this world. If you wish to go to the source of your being, do not go outside, wandering from place to place, but go within, in meditation. Renouncing or giving up anything is of no use. It is enough to know that you are separate from whatever you know. You are never the known, but its knower. There is a place from where there is no seeing, there is also a place from where seeing is possible and there is a place where it is seen. All this must be settled. The knowledge that you receive here is effortless, as it is ready. It is only necessary to listen with full attention and decide once and for all. Your consciousness is the soul of the world that you are experiencing. You should be able to understand it. The world and its ever-increasing living beings are the result of your self-love.

The word dispassion means to know the false nature of all things. This understanding is more important than giving up anything. As we are consciousness itself, holding it means giving attention to it by itself. Your beingness is the seed of the world. Only a rare one can arrive at this understanding. The Truth is everlasting, in which there is no taste of ‘I am’ at all. Also, there is neither light nor darkness. Your consciousness is called Ishwara or *Brahman*, but it is neither everlasting nor the Truth. It is true that Ishwara exists and He appears as the world. Whatever is seen is Ishwara, and this seeing also happens due to Him. The Knower of all this is beyond all. The dream happens because of mind and even the waking world is due to it. But That because of which the whole existence appears, is very vast.

Consciousness cannot be steady, but its movement goes on increasing. The five qualities of consciousness affect the behaviour of all living beings. This is obvious, as the five elements have their effect on these qualities. Hence, it may be improper to blame an individual for wrong behaviour.

Some people feel that they have understood all this, but there is no lasting satisfaction. Every living body is food of the inner consciousness and also the food of other animals. Hence, gathering food and eating it for survival is the main job of all living beings. As the food is made of the five elements, their qualities go into the food. Our sense of being is the quality of coming together of the five elements. Also, any living body is the result of soured food material. The energy for animation comes from the food body. The individual soul of an ant is the same as that of yours. Your consciousness enables you to see light, which also means to see God. The consciousness, which originates from food juices, is related to *prana*. In the absence of food, there is no strength even to talk. The Bhagavad Gita is a song of light and it is contained in food.

The everlasting, which ever exists, is the Truth. In It there is no 'I am-ness', neither 'I' nor 'you'. The affairs of life are absent in It. All else is full of worldly activity. When I know my existence, I also know the existence of others, which means the beginning of duality. Where is duality when I do not know even my own existence? The sum total of all is One and That is to be realized. Hence, we have to follow the Guru's words and with pure intellect be aware of our true nature all the time. While doing it, we will see various visions, which we are not. Remember that we are always the knower and not the known. The seen are many, but the seer is one. The vision of the seer is also one. How to stabilize in this oneness? For that, the seer should stop seeing and must only look at the seer. What you see and whatever appears, all that finally vanishes. You have to leave it all without taking any sides and without getting attached to it. We are not the seen but the seer. We are the source of all that is seen.

The shape of the food body indicates the type of the living being. The *prana* and consciousness appear and disappear together. Both are the products of the stale food. This animation is the same for all living beings, from an ant to a human being. When I talk about soured food, I do not refer to the changes in food during digestion for conversion into blood. Here, the so-called birth of an individual soul is described. If we observe stale food, in due course we see in it moving bodies of worms. It is said that God Brahma is the creator of all living beings. Then, did He create these worms? In the heat of the sun how do these worms die? When the food body juices

get dried up, the animation is no more. You must discriminate how you are and like what? When you are ignorant about the Self, the content of all books appears to be correct. But after Self-realization, all books become useless. What is the meaning of the *mantra* or *mahavakya*, or the great utterance? It is the assertion of our true existence. When you utter a name, the related qualities develop in you and you see visions accordingly. If you repeat the name of a certain God, His qualities develop in your consciousness as per your belief. From where have you come? And where are you going to land finally? If there is no coming from anywhere, where can you go? Consciousness has appeared from the food juices; that is, from the body only, and when the juices are finished, it will get extinguished right there. Atma means I. Where is my beginning and end? Beginning and end are there as long as there is consciousness.

One who worships the Guru wholeheartedly knows the worship of Self. Till then, one's knowledge serves no purpose. The meaning of the *mantra* is 'I am *Brahman*'. Without any love to exist will you experience the world or need God's protection? Once you know the cause of your existence, you will know who God is! The meaning of the *mantra* will manifest in you. The meaning of your present existence, the why and how of it, will become clear to you, along with the meaning of your non-existence, the why and how of it. When you are not, what can be your needs? Has anybody thought about our love for oneself? Even our love for others is because of our self-love. Our consciousness is the quality of food, and without that supply it cannot remain. Who dies there?

Your consciousness itself is the existence of the Goddess Mahamaya or the great illusion. Surrender to the consciousness, which will tell you its secrets. That is realization of *Brahman*.

Do not neglect your family life, but always be aware of your Self. Remember the Guru and His words, while chanting His *mantra* silently. This is bound to change you favourably.

SUNDAY, 12 NOVEMBER 1978

The intolerable makes you unhappy

All that is visible falls in the category of things that can be perceived. What cannot be perceived perceives everything. When you say that everything is *shunya* or zero, can its knower be a non-entity? The seer has to be there even to see the nothing. You must meditate until you forget that you are meditating. When you forget yourself, the Real will manifest. Whatever you know cannot be your Self, as you are prior to all that is known. One who has realized all this will not need any further meditation. Is it not? Did Arjuna or Uddhava meditate? Did they not receive knowledge directly from Krishna? Let the repetition of *mantra* go on inside you. That should happen without any effort. The breathing in and out is also a similar happening, which begins at birth and ends at death.

Is it not meditation to be constantly aware that you are awake? The seekers who have the right attitude realize the Self very early. The newcomers are told to repeat *mantra* for developing their worthiness.

Everyone strongly desires to continue one's existence, and the obstacles to it expose the illusory or temporary nature of our beingness. The only way to be free of the fear of death is to meditate on your consciousness as your Guru. It is like holding His feet. As long as your consciousness is available, meditate on it to the maximum extent possible.

It is a sin to consider yourself to be an individual. This gives rise to fear. Forget all that you have read so far. The knowledge that is disclosed here is so profound that the practices of the Hatha-yogis and *Kundalini* awakening lose their importance. Every creature is strong or weak as per its body, but is not the consciousness in all one and the same? 'From sex to *samadhi*' is an absurd idea, far from true knowledge. These days the greatness of a spiritual Guru is decided by the number of followers. But in case no one is ignorant and there are no followers, will that Guru be considered as great? The road adjacent to this house, where I stay, is used by millions of people, but only a few assemble here to listen to me. The customers for the Truth are not many. The pseudo-Gurus, who attract masses by magic or tricks and who flatter the rich by sweet talk are only a temporary success. The questions answered by them are only about the mundane affairs, offering temporary solutions. They cannot give lasting happiness.

The worldly customs and traditional religions are only human tendencies. Their opposite is total tranquillity. It is ignorance to not know our true nature. With the beginning of body-identity, one forms opinions as per one's liking. The human beings are proud of the hearsay knowledge. None thinks independently on his own, about the facts. What will happen if the breathing stops? We are proud of our religious traditions, but how long are we going to remain to express our opinions? The Experiencer of day and night is present within us and He knows His existence directly. If He had any prior knowledge of birth, He would have prevented it. Who would enjoy the heat and filth of the womb? It is a blessing that in the womb the consciousness is dormant and there is no knowledge of anything.

There is a general tendency to accept as true all that is heard and seen. When you get disgusted with all that, you develop absence of worldly passion, leading to renunciation and ultimately, to Self-realization. The renunciation also means liberation from the worldly existence due to

absence of self-consciousness. Then, the pain and pleasure lose their meaning. And what are happiness and unhappiness? What you cannot tolerate and are unable to avoid, makes you unhappy. What you enjoy makes you happy. Also, the experience of pain and pleasure changes with time, as it depends upon the physical health and the state of mind. When will you understand the meaning of all this? With proper understanding, you will realize yourself to be already free of all being and becoming.

The highest supernatural faculty is *viveka*. Hence, it can be equated to the Sadguru. It helps to extricate one safely out of any difficulty. Avoid hurting anybody and be busy in the awareness of yourself. In normal life, too, if you bestow special attention on anyone it pleases that person. Similarly, a really fortunate seeker succeeds in pleasing Atma by constant awareness of It. Getting pleased is a sign of Its propitiation. Hold on to That due to which you know your existence and that of the world. Your consciousness is the manifestation of adhyatma or spirituality. The sum total of the view of the whole world is Ishwara. First is the *Jnani*, then the consciousness followed by the world. As long as you behave as the body, there is the fear of death when the vital breath leaves the body permanently.

If your Guru's words fail to awaken you, there will be the fear of death. In reality, there is no death but only forgetting the body-identity. Because you believe yourself to be your body, you consider Atma as your protector. But when you know yourself as the body-less consciousness, you see yourself as your own protector. Due to whose power or virtue is this body so pure? One who knows that one is the light of Atma, is infinite, boundless and eternal. One who is prior to the body knows everything.

As per the Guru's command, one should get established as the consciousness. After Self-realization, your existence will be unlimited. If you have faith in your Guru, then have faith in your own consciousness. Arjuna had full faith in Krishna; hence he was liberated just by listening. The consciousness, as small as a sesame seed, is occupying the whole universe. Have full faith in Parameshwara and be sure of realizing the Self in this very life. A *Jnani* makes clear His own view, which cannot be called as pride. When a *Jnani* says anything, it is only to tell us what we are. By *Yoga*-meditation, the mind becomes quiet leading to renunciation. What you

have heard here is for your own information and practical use, which should not be disclosed to others.

THURSDAY, 16 NOVEMBER 1978

You can only remember what is forgotten

The Everlasting is at the root of all existence, which includes all the animate as also the inanimate. The moving is a part of the consciousness. In the Eternal a big blunder has occurred and that is the appearance of ‘I am’. And a bigger mistake is our identification with the body. A pimple appeared on the Truth and its pain is our sense of being. From a hole in the pimple a light came out, which was called the world. In scientific language the pimple is called as an atom. The feeling of pain is due to the appearance of self-consciousness. A Marathi verse describes this as, ‘God constructed a house as small as a sesame seed and resided in it.’

All our activities are only to tolerate or to forget our knowingness. Only a rare one amongst millions sees himself separate from that knowingness and remains peaceful. Whatever cannot be described cannot be conveyed to others. All experiences are just words and words, but what is the experience of the Experiencer? What you see as the world is your

own consciousness. You take help of the quotations in the well-known books of the world, but in reality you are the Knower. You were not aware of your existence, and, with its appearance, there was consciousness full of all the knowledge of the world's books.

That you are awake and alive is the primary illusion. The knowledge accumulated by the intellect is dry and empty, as it does not give any contentment. The real knowledge should be able to give contentment like the divine nectar. That is possible only by knowing the cause of our beingness. I ever existed, but without knowing it. Now I know it, why and how? Your beingness itself is God, but you are prior to it. When its time is over the God disappears, but Atmarama is ever existing. You say that you did not exist a hundred years ago. Also, you say that you know your being right now. Can the non-existent know its being? For knowing my presence, I must exist first. The knowingness May go, but not its Knower. Currently you believe that you are present in your experience of being. In reality, you are the Knower of the consciousness, in which everything is experienced. How can you be in it? In this world, the first witnessing of consciousness happens spontaneously to the Knower. The consciousness and all knowing are short-lived, but its Witness is everlasting. The world is in consciousness and both appear and disappear together. What does the Witness lose? Suppose in your dream you see Rama and Krishna. It looks so real. Only later on, you say that the waking itself was false. In the absence of space and water, there is no consciousness and no God *Chakrapani*. Sage Tukaram says, 'When there were no space and water, I existed as the unstained Absolute.' What is filling the entire space? It is your self-love. If you just witness the consciousness as per these instructions, there is no need to do any other spiritual practices. While dreaming, you have no control and anything can happen. In reality, the same also applies to your waking state, as you are only a witness. As you imagine yourself to be the doer, there is no witnessing. Since the dream experience is false, how can the Gods that are seen be true?

Most seekers are not sufficiently ripe to understand the basics that are being discussed here. They are not ready to be able to grasp what is said. Hence, they go on wandering from one place to another, interpreting meanings of the words. What is it that should become firm? It is that this

waking itself is false. Some are proud of having a human form, but what use have they made of that greatness? How did you come to know about your being? Now you know you are and that the world exists. In my true state, I am alone without any company. You are taking help of God to have courage to live this life. The help of God is similar to taking help of a stick while walking in a forest. Both serve to make you bolder.

In the absence of self-consciousness, how can one plan to be born again? Paramatman is never born. Without Self-knowledge whatever you do is meaningless, and with it, there is no meaning for any action. Whatever can be understood by words is all false. There is nothing true in all this play that is going on. If you develop conviction about what you have heard now, you May put it into practice. If not, forget it but do not tell it to others. You May get ridiculed for it. This is direct knowledge of one's own being and experience. Your trying to convince others will lead to confusion without any settlement.

Only the Unborn can say that there is no doing and no responsibility for any activity. Any human being cannot say that. Your knowingness itself is an illusion. Have I done anything to bring you here? I am only a witness to your coming. The witness is subtler than the space. The activities happen in the presence of consciousness. You are beyond it and its Knower. A Sage is aware of consciousness without any effort. He is beyond description. You are also effortlessly conscious of the things in the consciousness, identifying with the body appearing in it. In this process, the consciousness is totally forgotten. With total absorption in the ornaments, there is no memory of the gold, without which ornaments are not possible. You are prior to the consciousness and you are its Knower. You already know that you do exist without the consciousness. The Truth is inconceivable without the sense of being or non-being. You have forgotten your true nature. Without even identifying with the consciousness, you firmly believed yourself to be your body, which is entirely composed of the food you have consumed. This has led to mad attachment to relations and possessions. In spite of a shortlived existence of everything, including the body, your attraction to objects is beyond a sane understanding. As the Witness of all this, which you are yourself, cannot be noticed, you easily identify with the body, which is readily available. To use the words of common parlance, the

word Atma is given to the Witness, which means I. On waking up, the first thing you notice is the space. You notice it because of consciousness, primary illusion and the cosmic intelligence.

If you have not forgotten something, where is the question of remembering what is not forgotten at all? You have not forgotten the Truth; hence there is no question of remembering It. In the light of a lamp you May do anything like loving, teaching or even fighting. Is the light responsible for anything, except remaining only a witness? Similarly, Paramatman remains only a witness to all your actions. You will be able to observe this aloof nature in all Sadhus. The true spiritual knowledge is not of things, but of their cause – the cause and meaning of existence. It is the knowledge of the highest meaning of existence, called in Sanskrit as *Paramartha*. *Parama* means highest and *artha* means meaning.

The waking and sleep states happen spontaneously. Any effort to change them can cause problems. A Sage is unconcerned with these states. Just as the sun knows no darkness, Paramatman knows no sleep. Due to exhaustion during waking state activities, you need rest in deep sleep. Your waking state is only a speck of consciousness. In spite of this fact, you cannot remain in that state for a long duration. You need deep sleep, in which you become fresh to restart your activities. Now, you cannot survive without the waking and sleep states although you are quite aware that there was a time when they were absent, without any problems. The Ever-existent is the Witness of all the present and all that is absent.

You must have the knowledge of Atma, which is your own Self. It is also known as the knowledge of *Brahman*. Then, it will become clear that the pain and pleasure are the qualities of consciousness. There are some who claim to be Sages but are mainly after amassing wealth. Why? They do not appear to be different from other worldly people. A Sage means tranquillity and freedom from all duties. There is also total absence of concepts, including that of being a *Jnani*.

Just as there is sweetness in sugar, self-love is the quality of food-essence. This quality is time-bound. In order to realize your Self with ease, call your consciousness as God, *Brahman*, etc. and increase your courage and devotion. Your consciousness is the seed of infinite universes. Make

friendship with this *sattva* quality, so that it gets subdued to tell its whole story.

SATURDAY, 18 NOVEMBER 1978

You are the same now as you were before birth

You are aware of your thoughts, but you are at their root. How can they control the real you? Always be aware of this and be their boss. You are prior to every experience. Have your stand prior to everything that follows, so that your view will be free of all content. Your ‘I am’ does not indicate existence of any person, but of the manifested. If you are an individual you have to face various problems, which do not apply to your being as the manifested. Your true nature is not limited to an individual, but it includes all that is manifested. You are unlimited. No problem can touch it. I know that the consciousness was absent and, hence, it cannot remain permanently. Whatever comes is also bound to go one day. Your consciousness gives rise to your suffering, which will vanish with its departure. Here (with Me) there is neither rising nor setting. It is being alone with no permanent company of anybody, including that of Ishwara.

Why to slog in this world for momentary gains? It is foolish to go after something which does not last. You cannot expect anything from anybody, as all are helpless. It is the passing time which controls all happenings, of which all are only victims. What you like most receives power only from you, to dominate you. The one who dominates may be the husband, wife or even God. This is only for your information, as you can neither interfere with it nor make any changes. What applies to Me also relates to others, whether they know it or not. My Dharma does not take into account others' opinion. That is true religion, which is ever-ready and effortless.

Just as there is breathing in the body, the thoughts go on flowing in the individual consciousness. It is the function of *prana*. The mind is as per the impressions on the consciousness in the body, which is also due to *prana*. *Prana* itself means all movements in the presence of consciousness. The activities happen as per the flow of thoughts. A true seeker accepts only the relevant and urgent thoughts, ignoring the rest. The awakening of the six spiritual centres in the spine and the *Kundalini* is also the function of *prana*. What is your position in all this process and what control do you have to continue your physical existence as you like?

If the intellect becomes mature, attaining the level of Ishwara, where is the necessity of further spiritual practices and penance to control the mind? When your personality itself gets dissolved, where is the need to meditate? You are the same now as you were before your birth. You have not changed, but there is only the appearance of 'I am', which was absent when the body was not. This love of 'I am' is the fundamental concept and the primary illusion. You have to continue your existence by observing a certain timetable, without becoming its slave. At the root of any great book is the birth-knot or the birth connection of its author. Without that, there is neither the writer nor the book. Here (in My case) the birth connection itself has been swallowed.

THURSDAY, 23 NOVEMBER 1978

Is this body honest?

Many great men, Rishis and Gurus lived on this earth, but could they make any changes in the consciousness? They could not, as they themselves became one with it. Can a part of a river change the rest of the river? The appearance of consciousness is spontaneous and whatever happens is only after that. None has done anything to create the consciousness or to bring it from somewhere. That is the reason why none has any control over it. It is said that God incarnates in order to destroy evil. It appears to be a preplanned affair, which is not so. It is all spontaneous, just as the rainy season follows hot summer. When evil crosses its limits, the time is ripe for the arrival of good.

All accept the hearsay knowledge as true for all practical purposes. Rarely do we come across people who are not satisfied until they go deeper to find the Truth. They cannot rest until they go to the root of the matter and get lasting contentment. The various names of Gods are given to

consciousness as per its function. Without consciousness, where are your Gods and Goddesses? When consciousness is one, why should there be many Gods? When all weekdays are due to the sun, all days should only be Sundays. But this is all a play of concepts.

As you are a human being with intelligence, is it not important to find out how this consciousness, which was absent, suddenly made its appearance? There was a time, a hundred years ago, when you existed but without 'I am'. Now you know you are. How did this change take place? This is the main question, which demands your immediate attention unlike all other irrelevant questions. Your consciousness is the God of knowledge or Jnaneshwara, due to which all your senses function. In its light you are able to see.

None can subjugate *Parabrahman*, which is at the root of all existence. No worldly tools or concepts can be helpful to reach It. In the absence of true knowledge about yourself and without proper guidance, you remain happy in the grip of concepts. It is all entertainment and passing your valuable time. The people are mostly satisfied with whatever spiritual understanding they have managed to get. Occasionally, certain doubts crop up, which do not get any solution since proper guidance is rare to find. Those who are full of desires, how can they liberate you? In this world, no experience is lasting and real. There is no honesty in it. What you believe yourself to be changes with time and cannot be honest. This also applies to all our activities. How can the dishonest nature behave honestly? Even to consider oneself as a man or a woman is unjust and false. This identity depends on the body, which is dishonest. Can you point out even a single thing which is changeless? For a Sage, all the beliefs of this world are time-bound and unreliable.

One who does not change with time is a Sage. At the root of all existence is our sense of being, which itself is unfaithful. Is your consciousness reliable? If not, how can the world, which appears because of it, be reliable? Can you do anything permanent with your temporary and unreliable existence? In spite of all this, your consciousness is God. That is the great instrument you have, which can be helpful in having direct knowledge. With every human form, there is a beginning of knowingness and also an end. Hence every human being begins life in ignorance about

the Self. This is a general rule for all, including Sages. Thus every life begins with the question, ‘What am I?’

If you donate anything and cannot forget it, it is a *tamas* quality, which indicates darkness. It is an obstacle in your progress towards Self-realization. All your pious actions should be forgotten as easily as you forget how many times you went to the toilet.

Krishna says, ‘For coming closer to Me, the company of a Sage is more helpful than any other spiritual practice.’ That holy company dissolves all your ignorance and even all knowledge, including the self-consciousness. The disciple of a Sage becomes one with Krishna, where even ‘I am *Brahman*’ dissolves. It is one’s greatest achievement to be in the company of a Sage. You must chant ‘Jaya Guru’ again and again, so that the secret of your being will be revealed to you. Then, your sense of being will get separated, leaving alone your True Being.

In the Self there is neither the sense of being nor non-being. This is the changeless state of a Sage. To realize It, you must have clear knowledge of that due to which you enjoy or suffer. You are full of worries, but its cause is not everlasting. If you want to do anything for yourself, how can you rely on others? There is no honesty in anything or anybody. The Truth, which is everlasting, is destined to become known to the earnest seekers. It needs no publicity. Hence, a Sage quietly remains in a remote place. Have full faith in the Guru and never get disturbed. Then, That which is beyond all words and their meaning will get subdued. Listen to this and remember it always. You are fortunate to hear all this. Do all your duties truthfully without getting disgusted. Do not mistake disgust for true renunciation.

The faith in God gives you courage. Once you succeed in knowing what Ishwara is, He will serve you in all possible ways. Continue chanting the *mantra* as long as possible. Always remember that your consciousness is the feet of the Guru and your best friend. Remembering these words, sit quietly wherever you are. One who realizes one’s unity with the entire existence is always fully protected.

THURSDAY, 30 NOVEMBER 1978

I am not the body but pure consciousness

Self-knowledge gives full contentment in both mundane and spiritual lives. Your search for Self ends there. Then, you are no more a seeker, which you had become because of your urge to know yourself. Our beingness is made of the three states of waking, sleep and knowingness. The Knower is beyond all these states. In the final stage of spirituality, you will come to know that you are prior to waking and sleep. Tell Me which uniform will suit this true nature of yours? Every state has to change after certain time. Can there be waking alone without sleep or sleep alone without waking? No, the waking has to go to sleep and the sleep has to wake up.

You must meditate regularly and live with the conviction that you are not the body but only pure consciousness. Then the spring of knowledge will start flowing from within. A sincere devotee gives all credit to God for every action and its result. That, because of which the body functions, is the real devotee. One who stabilizes in pure being can be equated to God. The

consciousness which is surrendered to God becomes God. The rejection of body-identity means end of *maya* and becoming pure consciousness. In traditional language, knowing wrong identification means surrendering it to God.

Meditation means holding the consciousness by itself. All your knowledge is only in the presence of your consciousness. In the morning, when you wake up, you see God as the light of your consciousness. The implied pure meaning of the word Guru is ‘my own Atma’, who is responsible for every action. Our consciousness occupies the whole world. A true devotee never accepts being the doer of any action. For ages God or Paramatma is free of any concepts, including self-consciousness. Hence, while in a human form, He needs devotion. His love for devotion is more than for anything else. If nothing else is possible, you should try to remain in pure being. Have faith that there is no God other than your consciousness. Your behaviour should be as good as possible and that will definitely benefit the people around you. But your attention should be to your inner purity without any expectations of honour and fame. You should not be proud of being a devotee or a *Jnani*. When you donate any sums or do any good work, let it remain a secret. You may use your body for happiness, but do not identify with it.

Atma is only a Seer and not an enjoyer. Meditate as much as possible on the Self. When you remain as consciousness, all your bad qualities will leave you. Let the body remain or drop, your urge for the Self should always be strong. How do people get interested in visiting this ashram? The inspiration comes from God and only those who are closer to God can come here. You have to be God to be here, but not after you leave this place. With regular long and deep meditation, you will have conviction about your true nature.

THURSDAY, 7 DECEMBER 1978

Presently your caste is consciousness

Ishwara means pure consciousness, which is presently in your body. The body has value because of the vital breath and when it leaves, the body is taken away for cremation. As Atma is everywhere, it neither comes nor goes. Can the space in one room travel to the next room? No. Our pain and pleasure are the result of arising of consciousness and vital breath. With their separation, all experiences end. The body is not you or your form, as it is your food.

If you love to be with your Guru and always long for His company, remember that He is within you as your consciousness and he will continue to be present within you as long as you are conscious. As you are the consciousness, which is in all living beings, it is a sin to believe yourself as the human body. Your true nature is so ancient that It is prior to even Ishwara, who originated from the primary illusion, which is causeless. When you get up in the morning, the world appears spontaneously, which is

also causeless. You come to know ‘you are’ which you love so much – that is the primary illusion.

Without body there is no word and, hence, no language. Then, there is neither the sense of being nor non-being. A Sage has said that the seed always comes first and our beingness is that seed. What we call as our religion is not true and to be the Self is the only true religion. You may do anything but do it without identifying with your body. Your consciousness itself is the Sadguru.

It is said that Lord Brahma is the creator. Is He needed to create the worms, which appear spontaneously in the cow-dung? The creation by Brahma and your ideas about destiny are all mental impressions since your childhood. They are all concepts. The pure and free Atma appears to be bound due to your mental impressions. Only the Knower of consciousness and all the qualities can give you the correct knowledge. It is due to *maya* that the consciousness is madly attached to itself. This illusion is termed as *GunaMaya*. Just as Atma in the body is termed as *maya*, the same is also called Ishwara. We come to know of our existence due to the primary illusion. But is it not a quality of *sattva*? The waking and sleeping states always accompany our consciousness. It is the quality of the primary illusion to try to live as long as possible. It is incorrect to say that the primary illusion loves to exist, because it is itself the love ‘to be’. As our true nature is Paramatma, we are beyond all qualities. The beginning of beingness itself is called *maya*. Ishwara is the second name for the same. That is Paramatma, who was aware of the non-existence of *maya* or consciousness. He is timeless and beyond consciousness, being and non-being. At present, He is the speaker and also the listener. When the *sattva* quality becomes very pure, it reveals all its secret information, like a pardoned criminal who turns into a prosecution witness. The Knower of Self is called a Jnata or Mahatma. By continuous chanting of the Guru-*mantra* the *prana* gets purified. Thereafter, the mind gets purified followed by the purification of *sattva*. That finally leads to Self-knowledge.

Presently, your caste is consciousness only and that is true Gurudeva. Never believe it to be the body; this will amount to insulting your Guru. Of the five elements, the subtlest is the space, which ranks second to

consciousness. Hence, consciousness knows space, but space cannot know consciousness.

All the activities are of *prana* and not yours. In the body, the *prana* appears along with consciousness. On leaving the body, *prana* occupies the vast space. All this knowledge should suffice to reject death as a false concept. The five elements and the Lords Hari and Hara are the creation of the primary illusion. All bodies made of the five elements are its creation. How can we be the bodies made of the elements? You come to know your existence because of the consciousness, which you should watch without any word or thought. You have been given the *mantra* to chant in order to make the mind quiet.

SUNDAY, 10 DECEMBER 1978

Birth and death are false

For one's own sake, everyone desires to live more and more. Why? It is not in our hands to continue our existence the way we want. What is the main thing which is false? That false thing is our consciousness, because of which we come to know our existence. It is the product of the five elements. After knowing everything as false, whatever you do will also be false. When you have no control over your own existence, what control can you have over your actions and the other things? Everything is *shunya* or zero and even that is false. Whatever you may do, none of it shall be of any use. Whatever you do will be for yourself, but you have no control over yourself. In other places, where you will be kept busy in activities, you cannot expect to hear such words.

The great celebrities of the world, who were once at the helm of things, where are they now? Can you search them out? Those who came had to go. What was absent earlier and is present now has to vanish again.

All that is created is false. This knowledge is useless for those who desire to live and accumulate. This is meant only for the seekers of Truth. If you drop all your desires, cravings and fear you will see yourself as you are in reality, which is worth prostrating to.

Your love for yourself is not your action, but it is a happening. You like to exist, but find it difficult to tolerate and you must do something or other to forget it. Without knowing your existence, there is non-duality, in which there is no trouble. The quarrel starts in duality, as soon as you know your existence. What have you done in order to appear in this world? The consciousness has appeared, it is *Brahman*, it disappears and it is everything. You have a feeling of being the doer, which is wrong. In order to know your consciousness fully, you have to purify *prana* by chanting *mantra* and performing worship. Thereafter we know the Self, and our need to exist ends. Then, all our activities happen spontaneously. The most important thing amongst the visible and the invisible is our consciousness. With our knowledge of its origin we realize the Self, which may give rise to pride. This needs to be negated. Then, what remains is pure *Vijnana*, which is beyond both knowledge and ignorance.

Is there any enjoyer of this whole world? What is the use of the world? When I am not, where is my world? I must be present so that my world exists. Here I do not mean an individual, but pure consciousness.

When you exist, what is your first priority other than to protect your existence? Our consciousness is not limited to our body, but it pervades the whole universe. Take the example of your dream world. I use words and explain, so that you are satisfied. In the juices of food made of the five elements there is the seed of knowingness. The appearance of knowingness is birth and its disappearance is death. You want to survive at any cost and you are prepared to put in all your efforts for the same. Still you pray and desire God’s help.

People use consciousness to find everything other than the origin of consciousness itself. The search begins with the question ‘Who am I?’ When the questioner is absent, who will enquire? Hence, for Paramatma, questions like ‘who am I’ and ‘who are you’ are all meaningless. You must remember that your consciousness itself is the proof that *Parabrahman* exists. That memory will be very useful. Your consciousness is real love

and devotion. Be one with it, so that all your pain and pleasure due to knowingness will vanish.

Maya means self-love. It indicates that all appearances are deceptive. The compassion and tenderness are only passing phases applicable to that moment. In this world, the infatuation for self-love is the highest. This is the primary illusion, the original enchantment. Your self-love is seen by you as the world. The world is born with your memory ‘I am’ and it vanishes with its exit. There is none present who can die. As long as you do not become one with your Self, your needs will remain and will go on increasing.

All the body-forms are the spontaneous appearances due to the five elements. The elements do not create these forms. It is said that those who have earned religious merit go to heaven. If so, where do animals like rats and donkeys go? There is difference in the bodies of different animals, but after they fall, the condition is the same for all. Ishwara’s lock of hair and feet are with you in the form of your consciousness. Except for the attention you devote to consciousness, all other attention directed elsewhere will merely invite trouble for you. Although your consciousness is formless, you always remember yourself to be with a form. Now, worship your self-love without any doubt.

THURSDAY, 14 DECEMBER 1978

Without *prana* you do not know ‘you are’

Ishwara means pure consciousness in your body. You are not the body, but Ishwara. When you stabilize in pure consciousness, there are no concepts. There will be no fear of birth and death. None has any experience of birth or death, but the fear exists. Is there anything about which you can never have any doubts? Yes, and that is about your own existence. Your consciousness is enough to put what I say into practice. Your consciousness is God as also *maya*, which is the power of God.

A *sadhaka* or a true seeker knows his formless nature. He identifies with the consciousness, which is the only instrument available to him. Our body is just a house. We cannot be the house. One who desires liberation but identifies with the body is called a *mumukshu*. A *sadhaka*, who is the consciousness, meditates on it to realize his true being. You say ‘I am’, but dropping this ‘I’, what are you? That which says ‘I’ is a human being. That lives because of the consciousness, which has no form. The consciousness

is not the body, but it has the taste of being. When the body is not one's form, one cannot be a man or a woman. A *sadhaka* is a very earnest seeker, who does not rest until he becomes a *Siddha*. The *mumukshu* is interested in God, but the majority of people have no interest in spirituality and they are called *baddha* or the bound.

Prior to everything is the consciousness. Who remembers the Guru other than your consciousness? Your hunger and thirst are formless. Can you keep your hunger outside so that I can feed it? If the body is absent, who will listen? It is the right time now when both body and consciousness are available. By meditating on the consciousness, you can attain the state of Ishwara. Then there is the negation of knowledge with the help of *maya*. The Knower of all is a *Jnani* or a *Siddha*.

As you believe yourself to be an individual, the pain and misery affect you. If the world becomes your own identity, along with its pain and misery, will there be any unhappiness for you? 'I' and 'mine' trouble only the individual, who you are not – as you are what has manifested and vast.

The meaning of the word Datta is 'see this directly'. God Dattatreya is shown with three heads, which indicate the three qualities. He has originated from the great and powerful consciousness. Although all the three qualities operate in all living beings, they combine to form our sense of being. Our eternal true nature is Paramatma, which is ever awake. Hence, the feeling that we are awake is due to the primary illusion. The same appears as the world. In it trillions and trillions of living beings appear without any creator or a destroyer. One who is aware of one's being is the essence of great devotion. This is *Moola Maya*. The three qualities originate in it. It does not do anything and the doer remains unknown. It is due to *maya* that no living being is prepared to die. Due to the intermingling of pure food essence and *prana* in the body, the sense of being is felt. When *prana* leaves, there is no beingness. The secret of this must be known, without which there is no escape from the jaws of death.

Your sense of being is the quality of the food essence of the body, in the presence of *prana*. When *prana* leaves, you will not remember anything, including even yesterday. Your feeling of being awake and the world are not two. To realize the truth of this, follow your Guru's command. Your consciousness is accompanied by qualities and finally it has to be

without attributes. Your *prana* is responsible for all your activities, including handling your body-weight. Is it not?

At least while going to sleep, pay close attention to your consciousness. Do the same when you wake up in the morning. You can notice the body-less feeling only for a few seconds. In this world, the most revered is your consciousness. It is worth paying attention to it rather than doing anything else. That is called meditation. Although you appear to be the body, you are consciousness.

SUNDAY, 17 DECEMBER 1978

Penance in blind faith cannot help

The seekers who are controlled by their minds cannot progress. Whatever you earnestly feel within you materializes sooner or later. There was only the appearance of me getting caught in the trap of *maya*, which does not mean it is my parent. How can the Unborn accept the accusation of having been born? The talk about my birth and parents is only abusing Me. What has happened without my knowledge, how can I accept it as true?

When Krishna talks about the great manifested *Brahman* and narrates its details, His own being is not without the three qualities. We do not need eyes to know that we exist. The thought 'I am' is a kind of sickness, which has appeared spontaneously. It is a disturbance in the tranquil state. Here Krishna has pointed out how His own current existence is false. All the activities are done by the sense organs. The consciousness or Atma is identifying with the body due to sickness. Many diseases come together in the body. The cosmic substance means disorder, with the arrival of 'I am'

thought. In reality, what is prior to the appearance of ‘I am’ is Atma. Here I do not suggest any activity, as it cannot liberate you. Instead, you have to listen with full attention. Whatever you know cannot be your true Self. What is needed is shrewd discrimination. The penance in blind faith is of no use.

The entire nature, full of movable and immovable objects, accompanies our thought ‘I am’. It means the thought is never alone. The disturbance in the tranquil state due to consciousness, led to identification with the body. This sickness is accompanied by the entire existence. When the consciousness vanishes, nothing will remain. One who realizes that one cannot be the body is a *Jnani*. When one is not the body there is no scope for hopes, desires and cravings. Hence, there is no unhappiness.

Bhagwan Shri Krishna is a great painter, but He is also a spontaneous creation due to the disturbance in the tranquil state. He is a rare one, who has described His own creation. When you grow up from a child to an adult, are you conscious of your growth? It happens unknowingly. You are prior to consciousness and not perceivable by senses. Know that all creation is due to the disturbance resulting from the appearance of consciousness. This knowledge is only for your own information. It will expose the entire universe as an illusion.

This ‘I amness’ is a commotion due to the appearance of the consciousness. The resulting appearance was all a dream, which was seen as the world. Nothing was needed to create the world. Also, there were no efforts needed. What have you done to be able to see your world? In order to solve this riddle, meditate on your consciousness as the Guru’s feet. The appearance of consciousness produces the world, which vanishes with its disappearance. When the world vanishes, there are no five elements. This consciousness is also called as *maya*, Mahattatva, and Hiranyagarbha. We must find out the ultimate Knower of all that exists, who He is and how He is. Our hopes, desires and cravings can be called as our hunger. The activities of life are meant to make the necessary supplies. The ever-increasing population is the result of the agitation due to the appearance of the consciousness. You may spend millions of rupees for wanton pleasure, but there will be no satisfaction and calmness. There is real rest only in deep sleep, when you forget yourself totally. The real rest is only after

forgetting ‘I am’. Whom should you worship? Meditate on that because of which you come to know the world. That will take you into *samadhi*, full of tranquillity. You can never get it through your five sense organs. Finally, when you come to know the cause of your knowingness, you will realize your true nature as an ocean of tranquillity, complete in all respects.

THURSDAY, 21 DECEMBER 1978

Your disbelief in God does not change facts

Some do not believe in God and they drop the word Ishwara from their writings. But what knowledge do they have about God? Whether you believe in God or not, the facts remain the same. What do you know about yourself? Do you think about that? When can you be sure that there is God?

To be a true follower of Buddha is to be full of tranquillity. Is there any happiness or unhappiness in deep sleep? While entering the sleep state, you feel fine. Similarly, when you come to know what you are, there will be no death, but it will be an event full of joy. The word death only means forgetting about being someone. It is getting absorbed in the divine essence which is your true home. You must know the One who illumines the two states of waking and sleep and is also the witness to their coming and going. A rare One amongst millions has this knowledge and the rest specialize only in concepts.

Do you have knowledge of your true form? Your body is not your form but your food. The mind and intellect are the forms of *prana*, which is responsible for movements of the body. The Knower of all these is a non-doer. Just as there is fragrance as long as the incense stick burns, our sense of being lasts as long as the body essence burns to sustain it. The consciousness is a quality of the food essence and it cannot be seen or shown. It is the taste 'I am' or self-love.

To realize one's true nature is the direct Self-knowledge. What is not direct is the knowledge of its qualities. What is consciousness? It is that which is responsible for our knowledge of existence. One who knows the origin of consciousness becomes the Knower. In the initial stages, there is consciousness which is material knowledge. In the later stages, there is no material and the knowledge is direct of the Self. What do you really have other than the states of waking and sleep? All your activities of the waking state, including flying in luxury class, will give you tiredness. Your waking state itself makes you tired, irrespective of the existence of pain or pleasure. Then the sleep state follows, which means forgetting everything, and that gives real rest. What is the cause of the waking and sleep states in the body? One who meditates on consciousness with full faith in the Guru, becomes free of all anxiety.

You are That, what really is. Atmarama means being fully at ease without any external needs. The need for anything only indicates absence of purity. Man becomes really happy only after forgetting himself and not because of any objects. In spirituality there is use of a code language, which can be understood only by the Guru's grace.

One who goes to sleep and forgets himself, who wakes him up in the morning? Just as it is a spontaneous happening, so also is everything in existence. The devotion to the Guru and total faith in Him is a great saviour. This faith leads to Self into which it merges. Never try to feel important; be as small as possible. After listening to all this, if you continue your old habits and suffer, what can your Guru do? The kind of speech due to which you have become aware of your existence is called *para speech*. The beginning of its interpretation is due to *pashyant*i speech. The meaning becomes clear with *madhyama* speech and, finally, the actual speech is called *vaikhari*. The silent *para* speech is responsible for your coming to

know your existence. You try to take help of the mind to be happy, but in return you just get more unhappiness. The mind controls all living beings and they become its slaves. A *Jnani* is only a witness to all the speech, including the highest *para* speech.

One who attains lasting tranquillity is already pure *Brahman* although He has a body. The cause of your individuality should be known and the reason for your mad attachment to it. It is your beingness which is responsible, which is not in the world but is its cause. As long as you have not realized, what is your knowledge? You must know yourself without a thought. You should not talk thoughtlessly. The state of Atma is full in all respects.

Has anyone understood that when Uddhava talks about the Ultimate, in reality He is giving His own information? If you are honoured as a Guru, do not get infatuated. Is it possible for you to remain quiet even for a moment? The gabble of the mind starts without any delay. When the mind really knows what it is, it will see itself as the power of God. If any *Jnani* comments on the imperfections of others, it means he has not yet realized the Self.

SUNDAY, 24 DECEMBER 1978

…Without it there is no God

In spirituality there is nothing to gain, nothing to lose, but there is only knowing what is. As you have no form, what is the use of any profit? Whatever you have accumulated as knowledge, throw it away. For Self-knowledge, remain still and do discriminate correctly between the true and false.

You are not the body and, finally, you will come to know that you are not the consciousness either. You must be That, which says that It is not the consciousness. This is just what is to be known. The consciousness comes along with the body and, at the end, forgets itself. There is no death. How can you be the consciousness, which is only seasonal?

Krishna says, ‘I am the splendour of all the eminent personages. Your devotion to me should be wholehearted. I am everywhere and I am even the place where I reside.’ If you recognize your greatness like Krishna, who will be able to confirm it? It will be your consciousness, which is like the

river Ganges. The Sages always emphasize about the talker in us, what is he and how is he? They never believe us to be our body. What you see every morning on waking up is God itself. It happens without your desiring it. Once you recognize the eminent personage in you, it will be seen as the all-doer. Whatever happens and comes to your knowledge is because of it. Hold your consciousness firmly, without which there is no God. All this is your information. Listening to spiritual knowledge is of the greatest value, as it leads to Self-knowledge. Your eminent personage that is caught in concepts becomes free by listening. That is the only way of removing all obstacles. Listening removes all bondages, including that of the body-identity.

Have full conviction that your consciousness is the active presence of your Guru in you. In order to erase the memory of being a human being, you must know That due to which you know your existence. What is meant by waking? Thereby you come to know ‘you are’. The waking state means the appearance of *Jnana*deva. What is in ‘you’ as yourself is That. Your identification with the body has put Him into difficulties. Surrender to your consciousness, which is your form. It means the consciousness has to surrender to itself. There is a description of thousands of eminent personages, all of which apply to your consciousness. Even to imagine yourself to be the body, you are using your consciousness. Is it not? *Maya* and Ishwara are inseparable.

In *Yoga*, the *prana* is slowly brought into the aperture of *Brahman* in the crown of the head. In *samadhi* there is no experience of any kind, including that of bliss. That is experienced only when the *Yogi* comes down to the normal state. The highest purpose of *Yoga* is realization of the Self. The consciousness, which listens to the Guru, is an eminent personage of Ishwara, which is complete in itself. A real *Jnani* gives only spiritual knowledge. If you follow your Guru properly and live as formless pure consciousness, your success is certain. The five elements are pure and clean. With closed eyes you are able to see a dark blue or dark black shade. It is an outcome of coming together of the five elements. You meditate and become one with that shade. You can imagine it to be an idol or an ocean, it’s up to you. The knowledge that comes out of the Guru’s mouth is the knowledge of *Brahman*. You should never forget His words.

Various foods have various qualities, and their consumption affects the intellect accordingly. A seeker in earlier stages is recommended only *sattva* quality food, which is simple fresh vegetarian food. This restriction does not apply to advanced seekers. Your birth gives rise to a passing phase, whereas the unborn state is without a beginning and everlasting. Always meditate on your Self so that all the four speeches become quiet and the inner conflict comes to an end. This is a great worship, which frees you of any blot due to experiences. This applies to all your past, as well as future experiences.

Your consciousness is nothing but Krishna. Because of His presence in you, you come to know your existence. Hence, through Krishna, it is you alone who says that all eminent personages are yours. In a living body, the consciousness and *prana* always co-exist. The word or sound is due to *prana* and Atma is silent. The waking state in the morning is the para speech, which is silent knowledge of our existence. The thoughts that flow in the mind are from para and pashyanti speeches. The power of *prana* is great and the same is the primary illusion. *Maya* is now speaking about the eminent personages, but Atma is silent.

One who never forgets the Guru's words becomes free of all problems. Hold firmly to your true nature as *Brahman*. One who is always aware of the Guru's words realizes *Brahman*.

THURSDAY, 28 DECEMBER 1978

You are Atma, but not yet realized

You do not love the primary illusion, which is love itself. That is the love for existence of every living being. It is not a deliberate action, but only a natural happening. There is creation of love from love and it has become a tradition. It is a free flow of love. We meet one another as a result of this self-love. The ancient tradition of this primary illusion is an ocean of love. All human creations are its result. When this love is properly recognized, you dislike the idea of any external help to sustain that love. All needs are of the bodies only. With true knowledge of this love or of our consciousness, our body-less nature becomes clear, which needs nothing. Then we become one with the world. The entire world is the light of our consciousness.

If you wish to be free of all desires, meditate on your consciousness, which is listening right now. This knowledge is not shared so openly by others. There are only a few who know and even they have to follow certain

restrictions as per their pose of being a *Yogi* or a Sadhu. As I am nothing, I have the freedom of disclosing everything. What is the meaning of your search for knowledge? You have the urge to know the Self. As long as you are ignorant, there will be the need to go to temples to worship. Once you know your true nature, even the need for others' company will end.

It should be enough to be with the Self, needing nothing. The desire for the Self should be strong and your earnestness at its peak. Your interest in mundane matters is an obstacle. There should be no desire even to learn various arts and have knowledge in other fields. Only then you have a clear way ahead. All other interests keep Self away. One is delighted in whatever one likes and that itself becomes one's destination. There cannot be any half-hearted approach to Self. The whole world is dwelling in your consciousness. One who is totally disinterested in anything of common interest is either a Sage or a beast.

'Giving up all other spiritual interests, surrender to Me alone' means forgetting everything else, step by step. 'Worship Me' means settle in your Self. At the moment merely listen to this; you will know its meaning when you get that experience. Where there is devotion, there is love and where there is love, there is devotion. As long as you believe body to be your form, the difference of 'mine' and 'the other' will exist. We know we are because of our consciousness. Worship it as your own Self. Our consciousness is the quality of the body-*sattva* and all activities happen because of *prana*. The ears do not listen and one who listens using the ears is not a human being. We feel that only the body is doing everything, which is a misunderstanding. The listener is self-luminous God Himself. The light of Atma in us recognizes all other lights. As it is formless, it cannot be said to be small or big. It is occupying the whole space. I repeat here again that you should never lose awareness of your consciousness.

As long as there is *prana* in the body, all witnessing happens to Atma. For Atma, there is no coming and going. You are Atma, but you have not yet realized it. You must live as Atma and do penance. Atma is one and the same in all. This is a fact, which should be realized.

One must have conviction of being consciousness itself. Then one knows that all names are one's own. Being sure of not being the body is to

be a true devotee. Full contentment cannot come even by conquering the world. That is possible only after Self-realization, which is to be the Self.

THURSDAY, 4 JANUARY 1979

You are not a human being

Just witness the working of the consciousness that is so spontaneous. Do not be restless by using your intellect. Do not have the feeling that you know the Self; only an idiot woud do that. Remember, you can never be the known but always the Knower. What is temporary cannot be real, as the Reality does not have temporary existence. It alone exists and all happening is because of It. First, get convinced that you are not a human being. There is no real time other than your concept of time. If you are convinced about it, you will be unaffected by the functioning of your body and its qualities.

There was sprouting of the seed of consciousness, which grew in the form of this world. In the initial stages, a devotee does not leave God, and in the later stages, he requests God to leave. But God sticks to him. When consciousness becomes one with devotion, their separation is not possible. If that becomes your nature and you become one with everything, where is the question of holding onto one thing and leaving another? *Parabrahman*

is that which is beyond all illusion. It is also called Paramatma. It is the secret of all secrets and can be realized only when there are no thoughts. The use of thoughts only binds the thinker, serving no useful purpose. Who does not want full contentment? But it is impossible when one believes himself or herself to be the body. The full contentment is the natural result of realization of one's true nature. With body-identity, the fear of death increases day by day. The ignorant are troubled by their false concepts of past and future births. With the birth of true knowledge, there is an end to all concepts.

In the body, Paramatma enjoys full freedom with no limitations. All coverings were imagined later on. The Absolute is alone, without any ideation. The universe has been nicely painted by the consciousness, which is the light of Self. It needs no correction at all. We must know our true worth and behave accordingly. But behaviour and activity do not apply to the Self. All your activity with your body-identity is always incomplete. It cannot bring in true prosperity for a long duration. All the four kinds of speech are the result of the light, lustre of the Self. This is the description of the Self in the body. As it cannot be forgotten, there is no question of remembering it. It is the Knower of all memories, but can never be known.

You are not a human being and if you accept as being one, all the human laws will apply to you. Hence, stay away from it. To have conviction of being Atma, which is full in all respects, is to be the Self. Your consciousness is full of self-love, which is self-luminous and devoted to itself. You should be able to remain without the constant memory of the body. When you say that you are pure consciousness, you cannot give any illustration from the material world to match it. Also, you cannot give any illustration to explain what Paramatma is. By adhering to the Guru's words, it should become very clear to you that you are beyond darkness and light, waking and sleeping, and also beyond thirst and hunger. Since when do you accept all these things? It is since the appearance of your mind, which believes in being a human being.

When there was nothing, the Knower of that state is Paramatma. Being full, He is without desires. He has no needs, then why do you have your present needs? You think you are the body and want to protect it. Your body-identity is a sin and you have to take all the trouble as a punishment.

You can be free of all problems by living as the consciousness. The Knower of all is without a beginning and not a creation of time. One has to experience one's true nature, which has no death. You should read the book *Amrutanubhava* by Sage Jnaneshwara, to ascertain whether your own experience tallies with His. You must have such a great faith in your Guru that His presence should be felt within you. If not, you are bound to face a miserable death. You must develop conviction about the Changeless, without any need to assert it. You must realize the truth of the Guru's words. Then, the dreadful death of all will become an experience of immortality for you. The bliss of a Sage, while dropping the body, cannot be described by words. He is a true *Yogi*, who realizes His eternal nature.

You are doing all the traditional activities to please your relatives, friends and society. This is necessary to avoid isolation as an outcaste. Despite these activities, let the inner impressions formed by the Guru's words remain intact. Becoming free of thoughts, discriminate what is aloneness. The idea of death accompanies the identification with body. Even the great Bhishma of Mahabharata was not an exception to this. The case of Arjuna was just the opposite. His *samadhi* remained undisturbed even during war.

The chanting of *mantra* should go on continuously in order to get rid of bad thoughts. These thoughts indicate the impurities covering the Truth. With their removal, the Truth will open up in all clarity. At the end, free of all words, the nameless and formless Self attains quietude. That was Its state prior to the disturbance created by the 'I amness' identifying with the body. With the purification of the mind, the power of *sattva* becomes clear. Can you tell as to who experiences the dream and how? Our consciousness is the quality of *sattva* and we must see ourselves clearly. What is concealed and invisible is called an embryo or as *garbha* in Marathi. Hiranyagarbha or the golden embryo means many thoughts in dormant condition. Its Knower is a Mahatma or a great soul. He finally becomes one with the space, which is the subtlest of all the elements.

The qualities of the five elements flow as mind due to your pure *sattva*. All human activities are due to these elements. All the qualities of the five elements get stored in the earth, resulting in the sprouting of vegetation. The astral body or your consciousness is due to the food juices

on the earth. Without food there is neither the consciousness nor *prana*. In the body there are your hands, legs, head, heart, etc., but where are you exactly? How can you be the body? The body is a combination of the five elements and their Knower is Paramatma, who is free of ideation. Do you spare and reserve time to sit quietly? If you are not the body, why give undue importance to its preservation? The Knower remains a knower and never the known. In Paramatma there are none of the five elements, even in a minute quantity. When you live in tune with Paramatma, the ringing of the five elements in atomic form will become clear to you.

What will you meditate on? You have to meditate on your true nature prior to the body and after its appearance. Your manifestation is because of the body, but you are not it. As long as you get disturbed by appearances, there is no realization. Total freedom is to be free of all hopes and desires for our well-being. The Knower of consciousness is not consciousness. For the Knower nothing remains a secret. Why should we sacrifice our fullness by taking too much interest in the body which is going to perish? Our existence is very short like a season. When it is over no experience will remain. Do not try to know the Knower, but only exclude all that you are not. Also remember, you cannot be that which can be forgotten.

SUNDAY, 7 JANUARY 1979

Caught in the vortex of body-mind

In case you have really understood what is being said here, what are you? With true knowledge, your pain and pleasure will end. But the identification with body does not go easily, as is the case of any habit. With its departure, your work is done.

The various scenes appear and soon disappear. What does not last is called *maya*. Just as fire needs fuel, your consciousness needs food juices. Similar to fire getting extinguished right there, the consciousness becomes non-conscious just there, as there is none to die. Can the fire go to heaven or hell? You have to understand that all your concepts and your present condition are due to your association and attachment to body.

After Self-realization, One is in the *oonmani* state, in which there is neither the waking nor sleep. What is the difference between the dream state and *oonmani*? In the first you are active, but only a witness in the

second. Without really becoming quiet, the *oonmani* state cannot be experienced.

When the mental modifications cease, what remains is pure being. That is like a steady flame of an oil lamp. Then there are no thoughts, no mind but only pure being. Most spiritual practices are only to train the mental modifications. When the body is no more your proof of existence, the other minor difficulties do not matter. That state is termed Ishwara or *Brahman*. The consciousness being a quality, where can it go? Can one attain Paramatma by effort? Hence, be as you truly are. Your beingness, which is due to the five elements, will ultimately merge into them.

Can there be any questions when you are not conscious of the body-mind? Are the thoughts yours or of your mind? They come from your mind. Even if there is any quarrel, that is also of your mind and not yours. If you remain aloof, you are unconcerned with the quarrel.

The knowledge of *Brahman* can only happen to *Brahman* and not to a human being. It is beyond human capacity. With your oneness with *Brahman*, the speech ceases. Without separation, the speech cannot start. This separation itself is the mental modification. A man caught in a vortex gets drowned. Only a rare one dives deeper and swims sideways to come out of the vortex. You have also been caught in a vortex of body-mind. You have to dive deeper into the Guru's teachings and free yourself.

Now, consider the words 'beingness', 'mental modifications' and 'free of ideation'. The 'beingness' is *Brahman*, the 'mental modifications' are *maya* and 'free of ideation' is *Parabrahman*. The beingness means consciousness, mental modifications means mind and free of ideation means no witnessing at all.

All examples are only to convince the mind and they do not apply to the Absolute. Paramatma is beyond all description and examples. *Maya* means appearance of self-love, from which the five elements and all existence appear. All examples apply to the five elements, without which we cannot know our existence. The Absolute is virgin. The consciousness spontaneously appears in the body and we cannot say as to who is it who becomes conscious. The consciousness identifies with the body on its own.

The great Reality manifests as self-love. We cannot say as to who has self-love. With it appears the whole universe. The self-love means our

consciousness, which occupies the entire universe. All its growth is on its own. A small speck in the original *sattva* becomes the Knower. Only a rare one looks into the cause of consciousness, as to what is it made of. The earnest seeker sees clearly how luminous is his life and existence.

You should be in that state, where there is no experience of even a word. When there is no mind, you are in the *oonmani* state, absorbed in the divine. What is it, by knowing which, even idiots are worshipped as great men? He has known the great Reality. The Seer is not perceivable by the sense organs. You like the sense objects and get absorbed in them. As a result, you give no attention to the Knower of all. The world and all existence appear to be true, but they are as real as a dream. As they are all temporary, they are unreal. You are attracted to the things which you perceive, but the Truth cannot be perceived, of which no experience is possible.

Your self-love is because of your consciousness, the Knower of which is beyond all qualities. The chanting of 'Jaya Guru' *mantra* pleases It, opening up the secret of consciousness. With true knowledge of consciousness, you will know yourself as without attributes. Mind means *maya* or illusion, which leads to mental modifications. The existence is full of fear. But this fear does not touch a true devotee of a Guru. He receives help from everywhere. The power of consciousness serves its Knower. To know the cause of consciousness is its real propitiation, which completes one's purpose of existence. Without Self-knowledge there cannot be lasting tranquillity. Why should one meditate and what are the tools needed for it? Is it not your child consciousness which is used for meditating and the purpose is to know the origin of consciousness? Consciousness is always felt in the present moment, and with it your life begins every moment. The consciousness is ever new, moment to moment.

Meditation means stabilizing in consciousness. It means to be in the present moment precisely. Your own worries torture you. Being with consciousness is to be free of thoughts. At the end, this consciousness sets wherever it had risen from. It does not go anywhere, as it is already present everywhere in the vast expanse. When you remember the Guru and chant His name, the inner Guru is propitiated and opens up all secret knowledge right from the root, leaving no room for any ignorance.

THURSDAY 11 JANUARY 1979

Consciousness is Atma, the King

The origin is the same for everyone – the only difference is in the signs of birth. This is the effect of the difference in food bodies made of the five elements. Hence the style of speech differs from person to person. We have to face the activities of the elements as our destiny.

Although the final goal is the same for all, everyone has a different opinion. In deep sleep all are alike, but the differences appear on waking up in the morning. When the food body is ready, its *sattva* quality gives rise to the sense of being of the living being. As consciousness is one and the same, which cannot be divided, the existence of different living forms is unreal. We have no end, although the qualities are bound to dissolve. A *Jnani* is a Knower of *jnana* or consciousness, which is not His form. You know a Sage by His form, name and teachings. But to know Him correctly, you have to go beyond all qualities. In order to become fit for Self-knowledge, you should be free of mental modification and be steady.

To consider the body as one's form is ignorance. Our true identity, which is not the body, is without any bondage. Hence, it is a sin to identify with the body. In the body the appearance of *prana* and consciousness is simultaneous. When *prana* leaves, the consciousness vanishes. The ignorant takes this as his death. The food body provides energy to both *prana* and consciousness. The consciousness means Guru and *prana* means speech. Without the ability to speak there is no consciousness, and without the latter there is no *prana*. Now tell me whether you believe yourself to be your body? Your behaviour is based upon the qualities of the five elements. Your experiences due to this behaviour are called your destiny. The Guru's words instill life into spirituality.

In the presence of consciousness, *prana* supplies energy to the body to act. Whatever happens should be seen as a dream. It means the pure consciousness is only a witness to the activities of the body-mind. The witness has no part to play in any activity. It is only pure being. In the absence of the full knowledge of consciousness and *prana*, the desires and cravings will remain. With true knowledge all needs come to an end. Then, there is no bondage for you. Even after knowing all this, do your work efficiently. Serve and worship your family members like God. Only do not expect anything in return from them.

You must have the correct knowledge of *prana* and consciousness, which enables you to transcend consciousness. Then, the difference between contentment and one who is contented will end. There is a strong desire to live longer and longer. The consciousness in the body is King Atma and *prana* serves it.

Anything becomes possible by regular practice. In the beginning it is difficult to drop the identification with the body. Repeat frequently that you are not your body and it will turn into your actual experience.

FRIDAY, 26 JANUARY 1979

Can you stop time by stopping your watch?

Can you stop time by stopping your watch? If your answer to the question is ‘no’, then stabilize in that ‘no’. Have you understood what your mind owes its existence to? Whose quality is it? There is fire, smoke and fragrance in a burning incense stick. The perfume lasts as long as the incense burns. The case of our body is also similar. Body is like a stick in which there is heat, *prana* is smoke and consciousness is the perfume.

Prana is the creation of beat or pulsation in the food *sattva*. You are very much troubled by your ‘I’ and you find it difficult to go beyond it. You have limits beyond which you cannot go. Names are given for better understanding and communication. If you love your donkey and name it Rama, can it achieve His greatness? For all people it will be just a donkey.

If you are not your body, what will be your needs and desires? Because you think you are a body, a man needs a wife and a woman her husband. The body remains for a certain duration; hence, it is a state of time and not

mine. The cosmic spirit and cosmic substance are responsible for our consciousness. Hence, both are one. Did you have to do any spiritual practices in order to grow up and recognize your mother or your own body? Did you get this physical form as a result of your penance? If not, why do anything now? Do you have any permanent form which will prosper and remain intact with God's blessings? If you did nothing to appear in this body, what can you do now to disappear? It means the appearance of consciousness was spontaneous and so will be its disappearance.

Be comfortable in the state you are, without struggling for any change. Only find out how your being appeared from the non-being. If the watch bought by you stops, will anyone cry for its death? Can you stop time by stopping your watch? Similarly, will the death of a child lead to end of time itself? That which is responsible for our waking state is always with you. Then why do you wander from place to place? Do you need to go anywhere to know that you exist? Hence, be aware of your consciousness wherever you are.

Bhagavan Krishna says, 'I am all that appears on waking.' In the absence of this consciousness, there is nothing. There are infinite universes in just a speck of consciousness. But this speck is not eternal, hence untrue. Are you trying to get the knowledge of *Brahman* without leaving your body-identity? All your arguments and quarrels are based on your hearsay knowledge. A speck of consciousness occupies a vast space and only its negation can end your world.

Surrendering to the Guru means being at His feet and thinking about nothing else. This also means stabilization at His feet. Then, there is dissolution of the body-identity and one is no more an individual soul. The awareness of our consciousness is meditation and this also means feet of the Guru or its movement. You must be fully aware of this. While meditating on the Guru's form one has His vision, and that happens to be the holy feet of the Guru. We have already said earlier that your consciousness itself is the feet of the Guru.

The waking state is the light of the self-luminous Atma. The light appears and disappears, but does it have birth and death? In order to know the cause of your existence, must you not exist first? Hence, before asking that question, meditate on your consciousness. Your existence always

precedes the appearance of your world. Are you not aware that your consciousness is continuously taking pictures of the sensations of touch, hearing, form, taste and smell? It is all a spontaneous happening. As you do not know about how things happen, you wrongly assume yourself to be the doer. Never make that mistake.

SUNDAY, 28 JANUARY 1979

A Jnani is never born

The world is full of knowledge, which goes on changing with time. Is there any honesty in it? Similarly, all the experiences of the world are dishonest. What you believe yourself to be also changes continuously. There is no honesty in the observed. In due course, you will come to know the dishonesty of even that due to which there is observation. A Sage is never born.

God cannot appear on His own, as He is a creation of the devotee. He is a part of devotee's consciousness and what does He have with Him in order to be able to incarnate? These things are not spoken about so openly by others. Listen to this carefully and stick to your consciousness, which takes care and sustains the whole world. Don't get lost in mental modifications, which are indicated by your endless wanderings.

You love your possessions very much. But if loss of your possessions helps to develop your interest in God, you should be able to consider

yourself more fortunate than by becoming rich. That is real trust. The same trust will empower you to face bad times and unhappiness with ease.

Question: J. Krishnamurty doesn't recommend following Gurus. Why?

Reply: He knows what is meant by a Guru and what His function is. Hence, He doesn't recommend Him.

The consciousness in body is the Guru. As we cannot worship ourselves, we have to worship consciousness as the Guru. We cannot say that you love your consciousness, as it is itself Love. You know your existence first, without any effort, and you know the existence of the world thereafter. You trust your consciousness, and all your worldly activities are motivated by self-love only. Our activities happen due to *rajas* quality, which signifies restlessness. The attitude of being the doer and possessing so many things signifies the *tamas* quality. The soul of universe operates as the power of *maya*. As you do not know your consciousness, which is Gurudeva, you love your body as yourself. The body is protected by the vital breath, which is capable of doing anything for the sake of self-love. Your self-love is responsible for the light in which you see the world.

You will have to go beyond a certain stage in order to be able to worship yourself. Hence, worship your Guru. Presently you need to have faith in Paramatma, which is to realize His non-duality with the faith you are. Your regular habit makes everything possible. You can even remain without a single word. When you see anything, a picture of it is taken instantly. Is it your action? It happens spontaneously. This is the skill of *maya* of Hari. Your sense of being is only a witness. Worship it as the Guru, so that Self-knowledge will manifest like the blooming of a bud. But your main problem is your mind, which controls you and doesn't allow you to worship. Try again and again, so that you can remain without a word. That itself is Sahaja Samadhi, while you are fully awake. Only a true lover of Self will be able to appreciate this talk.

Meditation on Self doesn't need any other pondering. By habit, that also becomes natural and effortless. Your true form is Sarvatma, which is present in all living beings. All others are your own eminent personages. Your beingness is the source or Sarvatma of the whole world. The dream waking gives rise to the dream space in which you appear in your dream form. All this happens unknowingly.

As per the Guru’s command, worship the consciousness, which is listening to the Guru. Surrender to it non-dually.

THURSDAY, 1 FEBRUARY 1979

The main reason for fear

There are various methods of remembering God or chanting His name. The spiritually inclined practise those as per the instructions received. Our own experience suggests chanting *mantra* by connecting it to breathing. This method calms the mind and it is simpler to go into *samadhi*.

The real *samadhi* leads to contentment, which never gets disturbed under any circumstances. It is said that Arjuna's *samadhi* was undisturbed even during battle. The contentment after Self-knowledge is a true *samadhi*. All other types of samadhis are only related to mind and they are altered modes of being. After knowing fully that we are neither the body nor the mind nor *prana*, we have to remain quiet. Then, you will remain unconcerned and unaffected by the activities of the body. Think about who was born and became old? All disorders accompany the body and finally go with it, but you are separate from it. The body-less can avoid these

disorders, but not if you are a man or a woman. Atma remains untouched by any problems.

The true spirituality is above castes and creeds. Its followers recognize the true and remain aloof. All your trouble and pain are due to consciousness and not due to the world. The knowledge that is expounded here is, in reality, ignorance. All your worldly actions are only to pass time somehow, but the real contentment is only after becoming free of all memories. For a *Jnani*, this world is untrue or it has no existence. Hence, there is no question of doing or not doing anything to improve the world. As a *Jnani* is not His body, there is no question about His family and children. We also know that we are not the body-mind, but it is only our hearsay knowledge. We must know what these body and mind are due to and whose qualities are they. All our existence is so temporary that in reality nothing has ever happened.

I can tell you to do anything that you like, but it will not be feasible for you. Hence, I tell you to give up the idea of being the doer and then do as you like. For cutting a diamond, you need a diamond. The same applies to consciousness, as nothing else can help. In the absence of your consciousness, you had no fear. That which is at the root of fear, hold that firmly. You are afraid of the world, which appears in your consciousness. Hence, fear is mainly due to the duality between consciousness and the world. You can remove the duality by holding consciousness firmly. Thereafter, who will be afraid and of what?

You may not like my talk and prefer to remain at a distance. But if you are ready to give me a try and do as you are told, your experiences will prove that you were right. You will realize that all your wanderings were useless. What can really free you is only your own consciousness, which is so near and dear to you. It will free you of all your needs, including your need to meet Ishwara. Your real freedom is from your consciousness, because of which you come to know you are. Then, you will be free of the primary illusion, which is not eternal but only a passing phase.

Only the knowledge of time and its power can wipe out your fear permanently. Embrace that due to which you come to know pain. That is the way to be free of pain. All your problems are due to duality, which can be finished by becoming one with consciousness. Sage Jnaneshwar has said

that if water tries to drown a doll made of salt, it gets dissolved on its own. Then whom can that water drown? There is no fear in non-duality. All activities happen due to the three qualities and there is no need of an individual as a doer. He can help only by disappearing. As the doer is imaginary, all doing is false and it is all only a happening. You come to know what happens spontaneously. If meditation is not possible, you can achieve the same results by *viveka* or discrimination between the real and the unreal.

Where medical practitioners fail, the creator of the body succeeds. Without seeking help of any name and form, be one with your consciousness. You see forms and colours where there is nothing. Remember that to be the quality of your consciousness.

Your Self is beyond all imagination. You cannot even think about It. The only solution is to trust consciousness as the Guru. You can propitiate Him by your worship. Assert again and again, 'I am pure *Brahman*.' Never forget these words of the Guru. There is no fullness like that of Self-knowledge and no incompleteness like that by the body-identity. The Guru's words are, 'I am formless pure consciousness.' A true devotee should develop conviction about the Self without criticizing anybody.

THURSDAY, 8 FEBRUARY 1979

To realize Self is to be complete

Self is beyond mind. We cannot think about Self. The only approach to it is through your consciousness, which should be accepted as the Guru. Worship it and it will be pleased with you. Assert that you are pure *Brahman*. Stick to these words of your Guru. Self-knowledge is complete and your body-identity is incomplete. 'I am formless, sinless pure consciousness'; these are words of the Guru. A true disciple should not worry about what others think. His attention should be on the Self and he should be firmly anchored there.

SUNDAY, 11 FEBRUARY 1979

Life is meaningless, purposeless

How can the thoughts come in your absence? Hence you must be present prior to their arrival. Remembering these words helps in meditation. That itself is to be in the greatest meditation. In due course, you will realize that the waking state, which began in the morning, does all the activities and goes to sleep at night. At the end, it will go to sleep permanently. How can you be your waking state? Our talk is unworldly and of no use to the people who identify with their bodies.

Does this life have any meaning? It is meaningless and without any purpose. Our urination is more purposeful. Even if you say that the purpose of life is to know the Self, no acquired knowledge remains. After the departure of *prana*, your 'I am' will not remain. It is *Brahman* which is ever-existing and, due to your body, It has become conscious of Its existence. Where are you or any individual in it? Your 'I amness' is the cause of all your pain, and the essence of spirituality is to know its non-

existence. All think about others and not about the Self. Many go in search of God, who is alone and boundless, but none thinks about a speck of consciousness, which is a seed of the whole world.

Your consciousness is called Chidakash. The world that you see is not outside your consciousness, but in it. The world appears in the aperture of *Brahman* in the crown of your head. In sleep, *samadhi* or death there is only forgetting your existence. This loss of memory is very natural to all human beings. Hence, there is no reason for our fear of death, which is only a permanent forgetting of our existence. The waking-as well as the dream-world originate in brahmarandhra, which is the name of the aperture of *Brahman*. That, which is prior to consciousness and also its cause, is the Eternal and True.

Don’t hurt or disturb anybody by your comments or criticism. Allow people to feel as great as they wish. What can you expect from that which is false? There is no reason for disturbing it.

SUNDAY, 18 FEBRUARY 1979

A Sage has no name

It is due to *maya* that one believes the body to be one's form. With that identity one acts in the world. The word '*maya*' means that which has no being. The body and its actions are time-bound. There was a time when body-mind was absent and they are present now. Hence, they cannot remain permanently. Your body-identity is your bondage. In reality, there is pure consciousness in the body and the same is self-luminous and always free. Prior to saying 'I am', there is That which is formless, changeless and without a tinge. The effect of *maya* begins with the arrival of our beingness. The consciousness is all-pervading, in which the world is seen. Atma sees everything, but is itself invisible. Atma is not the mind but its Knower.

When you develop the conviction that you are not the body, you will see the world as a creation of your vision. The idea of being is *maya*, which appeared in the state which was free of ideation.

Your needs begin with the appearance of your beingness. If you experience unhappiness, the need for happiness will begin. What will happen if there is no unhappiness at all? With your conviction of not being the body, there will be no experience of pain and pleasure. Paramatma is all-pervading and full, without any needs. You become really silent only in the no-mind state. Can you attain it just by stopping your speech?

You must have full confidence within that there is no Bhagwan other than your consciousness. Then, your external behaviour will not matter. The true knowledge of consciousness removes all your bondage. The One who says, 'I am not the body, mind and intellect' cannot be bound by them. This is always the case. What is the content of your speech other than what your mind says? Is not the Knower of *prana* different from it? When the vital breath leaves the body, there is an Entity that knows it, doesn't it? The Knower of *prana* enjoys the bliss of the final separation of *prana* from the body. All the known vanishes sooner or later, but the Knower is ever present, without any coming or going.

The desires and cravings reside in the air, which dwells in space. Wherein does the space reside? One who knows all this also knows what birth means. One who clears the concept of birth becomes free of all concepts. Are you really born or is it the birth of desires? A *Jnani* knows this. The difference between an individual soul and a *Jnani* is this: the individual imagines that he will suffer in the future for his actions. A Sage is neither a man nor a woman and has no name. Being without a form, He is not even a neuter. The Knower of all this is the liberated.

The concepts of birth and death are taught to satisfy or pacify the ignorant. Does the mind have any form? But the ignorant imagines it to be with form. The desire or craving is the quality of air that can lead to the birth of air only and not yours. This needs *viveka*. From space appears *prana* and mind from *prana*. Then how can the thoughts of mind be your thoughts? After knowing the fact that I am not food material, I cannot be that which can be seen. Everything is contained in air. Any form imagined by you will manifest in air.

The primary illusion is of the nature of air. I say, that which you call knowledge is really ignorance.

In deep sleep there is no mind but only *prana*. When mind appears, you see a certain scene, which you call as a dream. Mind is never new; it's always constituted of old impressions. Yet you throttle yourself by giving undue importance to the utterances of the mind. A *Jnani* gives them no importance.

The source of all must be known. Give up the idle talk and chant 'Jaya Guru'. That will propitiate the Self and you will receive something beyond your expectations.

THURSDAY, 22 FEB 1979

The liberated is formless

Our consciousness gets bound as long as it is identified with body, mind or *prana*. There is freedom only after the consciousness knows itself. Who says that I am not the body, not the mind and not even the *prana*? That One is free of body, mind and *prana*. It never gets bound. When you write anything, what is it other than what your mind says? Does *prana* know itself? There must exist some knower who witnesses the exit of *prana* (at death). A *Jnani* knows *prana*, and for him, the departure of *prana* is full of bliss. Whatever is known always vanishes after certain time, but not its knower, who remains forever. He has no coming and going or birth and death.

Our desires and cravings reside in air, and space is the resting place for air. And where does space reside? One who sees it or knows it, he also knows what birth means. One who loses the concept of birth is unaffected by any problems. Is birth yours or of desires? A *Jnani* knows all this. The

same also applies to others, but they suffer because of their concepts and beliefs. As a *Jnani* is not his body, he is neither a man nor a woman, not even a neuter. The knower of all this is free and he cannot be restricted to a limited form.

In order to console or pacify the ignorant, they are told about birth and rebirth. Whatever your mind says, does it have a form? But that is what the ignorant think. Even desires apply to air and not to you. If desires lead to birth, it must be the birth of air and it cannot be your birth. This demands *viveka* or true discrimination. From space there is *prana* and from *prana* there is mind. But you make the mistake of claiming the utterings of the mind as your own. As my true nature is immaterial or which cannot have a physical form, it is obvious that I cannot be seen. Everything is contained in air, including our imaginations.

The form of primary illusion is like air. As all is nothing but illusion, all this talk that is going on here is ignorance and not knowledge as you think. In deep sleep there is no mind but only *prana*. When mind rises, various scenes appear which you call as a dream. In mind there is nothing new. It can project only the old, what has been seen and heard. You give undue importance to mind and suffer. A *Jnani* is untouched by all that.

Now, what is to be known is the ultimate knower. Leave aside all gossip and chant ‘Jaya Guru, Jaya Guru’. This *mantra* pleases the Guru and you can gain beyond your expectations.

THURSDAY, 1 MARCH 1979

Knowledge is the parent of ignorance

The vital breath and self-love need regular supply of food, which sustains the flame of life, whose light is our consciousness. As long as there is adequate supply of water, food and oxygen, you continue to know your existence. The absence of even one of these will disturb everything. In meditation you see a dot of *sattva*, which indicates washing of all sins. This is a sign of your closeness to Self-knowledge. Only the Knower of Self qualifies to be a Guru and not those who are full of other kinds of knowledge.

Due to your mind you become conscious of your body, which has no attraction to Atma. The impure *sattva* results in your identification with body. With your purity the conceit vanishes. The Self shines when the body is forgotten. When you are not the body, there is liberation. The body made of *sattva* is not our form. Our consciousness is the light of *sattva*, which cannot be described fully by words. In meditation, when the self-

consciousness is no more, what remains is the Truth. The foundation of all is ignorance, from which rises knowledge and Ishwara. Your own consciousness has appeared from ignorance. When it is said that a *Jnani* is gone and has left his body, what does it mean? It means that He realized that He could not be ignorance that had taken the guise of knowledge. One finally knows that knowledge is nothing but ignorance, and such a One is called a *Siddha*.

Due to *maya*, even illusion was termed Ishwara. In this world there is not even an iota of truth. The real meaning of the Hindu practice of sandhya is to point out where the knowing begins from the Eternal non-knowing state. It is knowledge of their junction. There are many who practise *Yoga*, which means union. But what is this union of? It is the meeting of knowledge and ignorance. When knowledge itself is recognized as ignorance, the ultimate knowledge is ‘all is ignorance’.

Time always accompanies consciousness and there is no divorce between the two. In the absence of your consciousness, what is morning to you? What was a root in the womb, which was responsible for the birth of a child? That root is consciousness in dormant form. Can that be you?

Whatever is seen, heard, etc., spontaneous photography of that happens in consciousness. Are you that power which is responsible? We don’t do anything and also no other doer exists. If you say you don’t own anything, then do you at least own yourself? Knowledge is the parent of ignorance and ignorance is the parent of knowledge. A recorded tape reproduces itself exactly the same way every time. Can it be intelligent? All the impressions on your consciousness since childhood are talking now. What is your knowledge? That tape and your consciousness are alike.

Your sense of being is your main disorder that gives rise to thoughts; and activities happen. The time, *Brahman* and *maya* are all one and the same. *Parabrahman* is not consciousness or *jnana* but beyond it; that is, *Vijnana*. It is pure and complete in all respects. The consciousness is seedless or without a birth. How to recognize its incompleteness? Your hunger, thirst and needs are an indication. As long as there is *maya* in the form of your consciousness, all your efforts for fun will go on.

SUNDAY, 4 MARCH 1979

There is not an iota of truth in this world

Words can describe the sense objects, but consciousness is beyond, as it can be objectless. When consciousness loses its being, what remains is the Truth. Consciousness and even Ishwara originate from ignorance. Ignorance is at the root of all existence. The same is in you as your consciousness. What does it mean when we say that a *Jnani* drops his body? It means he recognized ignorance and remained apart from it. One who knows that it is ignorance which has posed as knowledge, and at the bottom it is all ignorance, such a person is called a *Siddha*. In other words, one who has achieved the ultimate.

It is due to *maya* that the illusion was termed as Ishwara. Maya means illusion. There is not an iota of truth in this world. The ritual of *sandhya* practised by Brahmins indicates knowledge of the junction of knowledge and ignorance. There are many yogis in the world, but what is *yoga*? It is the union of knowledge and ignorance. Finally, the sum total of all is

ignorance. The true recognition is to recognise the true nature of knowledge as ignorance.

Time begins with consciousness and also ends with it. If you are not conscious, how can you know whether it is morning or evening? What is at the root of the birth of a child? Can you be that? That root is a preparation for the beginning of consciousness.

All the five sense-experiences can be remembered as if they are photographed. Is it your action? That happens spontaneously. You may say that you don’t own anything, but do you even own yourself? Knowledge is the parent of ignorance; and ignorance, of knowledge. A prerecorded tape replays what is recorded. Is it intelligent? The impressions on your consciousness since childhood are now talking. What do you know and do? That tape and your consciousness are alike.

To imagine a separate existence as an individual is the main disorder. That is at the root of all our thoughts, resulting in actions. Time, *maya* and *Brahman* are one. In Parabrahman there is no consciousness. It is beyond, pure and complete. Our consciousness is seedless and without birth. How to recognize our incompleteness? Our hunger for things and other unnecessary needs indicate it. As long we have company of *maya* in the form of our consciousness, we will have to struggle for entertainment and fun.

THURSDAY, 8 MARCH 1979

Body-less cannot die

In reality the individual soul is only consciousness, but the trouble is due to identification with the body. How can one be the food that one eats? One cannot be the mind either, which is just thoughts. Due to body identification you appear to descend into disgrace. The oneness of body and consciousness is due to *maya*, which is unreal. In order to get rid of your fear and worry, you must know your true nature. The body is of a human being in which there is *prana* and consciousness. Atma has no body and it is not a human being.

The Guru is not an individual but the all-pervading manifested consciousness. You should recognize your true nature as the formless consciousness and act in the world accordingly. Devotion to the Guru liberates, which means one sees oneself as already free. A good conduct is to live as the formless consciousness. The mind cannot realize the Self, as it vanishes in meditation. The seen has form and colour, but the Seer is

without these qualities. You don’t possess anything that you can be proud of. In reality, you are unconcerned with all that. Even your memory is not always in your control, as it fades away when you get old. This is due to weakening of the food body-*sattva*, which gives rise to consciousness. You must know what you were prior to hearing anything. All disorders are due to the changes in the qualities of the body-*sattva*. Remember that the quality of food controls the thought-flow or mind. Your main attraction is your consciousness and all your activities are to sustain it, making it tolerable. One who has the conviction of being Atma can easily face the problems and pains of this world.

What do the Sages know? They know what is Eternal and what is ephemeral. By *viveka*, they accept only the Eternal. The same discrimination, when applied to the mind and concepts, helps to get knowledge of the gross and subtle bodies. The advanced seekers see the relation between *sattva* and our sense of being and stabilize as the Self. The consumed and digested food takes the form of the gross body. The *Jnani*s know that the *sattva* of the food juices leads to our sense of being. What is needed for performing *viveka*? The answer is our consciousness, which is available with us for certain duration.

One who applies *viveka* to investigate time cannot be a part of time. Such a one is a Knower of time and not its victim. A *Jnani* is a Knower of all that He knows. The known is seen as separate from the Knower. As long as death is real for you, your bondage is present. In the beginning, a seeker should slowly form the habit of being in the body-less state. Till then there is no scope for applying any *viveka*. What can blot the body-less? The body-identity invites pain even during good times. For the body-less there is bliss even in adverse conditions.

If a man is told that he will deliver a baby shortly, he will remain unaffected as this cannot happen. In the same way the body-less is not worried about death. *Brahman*, which is boundless and ever present, has no coming and going. But consciousness, which is an expression of *Brahman*, has appearance and disappearance. The *Jnani*s have known what consciousness is and how it appears. A *Jnani* needs a body to become visible, but He is not confined to the body and is everywhere.

You must apply *viveka* as long as *prana* is available in the body. The appearance of the body along with *prana* is called birth and their separation, as death. A true Knower never identifies with the known, but remains as the Knower. One must apply *viveka* that one's nature is neither the consciousness nor its content.

A sinner is one who believes himself to be what his mind says. This belief leads to one's bondage. *Brahman* has no body and is beyond all castes and creeds. Just as the sun sets, this consciousness is also going to vanish. As long as it is available, be with your consciousness and not with its content. Worship it with love as God. The spirituality or the original Sanskrit word *Paramartha* means the highest purpose of existence is attainment of the final emancipation. To have conviction of being the Self is real *Paramartha*.

SUNDAY, 11 MARCH 1979

Only the timeless can apply *viveka* to Time

What do the *Jnanis* know? By *viveka*, which means true discrimination, they know what is eternal and what is transitory. What is known by mind should be further analyzed by *viveka* in order to get knowledge of the gross and subtle bodies. A *Jnani* knows the origin of our beingness from *sattva*, and that gives him full contentment. Our gross body is made of the food consumed and digested by us. The *sattva* of food juices gives us our sense of being. What is *Jnani*'s instrument for applying *viveka*? It is his time-bound beingness.

One who can discriminate about time cannot be a part of time. Only the knower of time can exercise that *viveka*. Our true nature is never the known, but we are the knower. As long as you believe in death, you remain a part of beingness. A spiritual seeker should first form a habit of dropping

the body-form. True *viveka* will be possible only thereafter. When body is not our form, no stain can touch you. Your body-identity makes you unhappy even in your best time. But the stainless is blissful even in the worst time.

A man has no reason to get disturbed by the news of his delivering a child shortly. Similarly, the body-less has no fear of death. *Brahman,* which is complete, has no birth and no death. It is ever-present and immeasurable. Its manifestation has a beginning and also an end. Jnanis look into the source of the manifested, which is the unmanifested. *Brahman* is everywhere, in every living body, but is never restricted to any body.

Space is the same in any small or big vessel. Exercise *viveka* before it is too late, as *prana* cannot remain indefinitely. When *prana* associates with the body you become conscious of your existence. By true discrimination we come to know that we are neither the consciousness nor what is known due to consciousness. A *Jnani* is always the knower and never the known.

One who sincerely does what the mind dictates is called a sinner or the bound. As *Brahman* is beyond all religions, castes and creeds, there are no duties for it. Just as the sun sets after the day is over, your consciousness is going to set after its term is finished. You are going to lose company of your relations, actions and their results. Apply *viveka* and don’t lose awareness of your consciousness. With love worship it as God. To be spiritual is to develop conviction of being Atma.

SUNDAY, 18 MARCH 1979

To be in *turiya* state is to be *Brahman*

Your true nature as Paramatma is always free, your only problem being the concepts which you have accumulated since childhood. It also includes the bondage of your body-identity. Hence, your actions bind you. The original concept is 'I am' or 'I am awake'. The other concepts of today and tomorrow, etc. follow. The appearance of consciousness in any form is its real incarnation, and innumerable such forms appear every moment. When all your concepts turn out to be illusory, your true nature, which has no birth, becomes known. Only the ignorant believe that they are reborn as per their last wish. This is the result of their body-identity. You recall the memories of the known worldly things, which have nothing to do with spirituality.

Is there existence of an individual soul as a person? When we have no form at all, whose welfare or salvation are we trying to get? It is consciousness that was born, which is a quality of food material.

Consciousness is free of all disorders, but it is the body which gives an impression of sickness. A simple meaning of *Parabrahman* is ‘to be beyond all scenes and appearances’. *Parabrahman* is true, eternal and beyond space-time, but do you have any experience of its association? In deep sleep are you aware of space? *Parabrahman* is not responsible for any good or bad acts. Does time swallow anybody? It is only changing continuously. All happenings are an expression of consciousness.

My true nature is always complete and there is no becoming less or more. *Parabrahman* is prior to knowingness and in It there is neither knowingness nor non-knowingness. It is a no-knowledge state. A true devotee relies only on That which is true and eternal. Just as sunlight is proof of the sun shining in the sky, all existence is proof of the existence of consciousness. There are no hopes, desires, cravings, fear, birth and death in *Parabrahman*, but they appear with consciousness. All experiences come with consciousness. All hopes are for the sustenance of beingness, which suddenly made its appearance. The appearance of the expanse of awareness gave rise to hopes to continue beingness. From the expanse of awareness is created the great expanse of existence.

You are not fond of beingness, but of your being the body. You don’t worship your consciousness, but pray to sustain it. Your love for body only increases your incompleteness. Instead, if you become one with consciousness, you are bound to attain the state of Turiya, in which the soul becomes one with *Brahman*. Remember that you only see your own consciousness in the form of this world, as both are one. Keep this fact in mind. The unity of Paramatma-consciousness (Self) and consciousness-world (self) should never be forgotten.

You give too much importance to your body so that its birth is considered as your birth. Under these conditions can you dare to say that the whole world is your own form? Your waking state is a quality of *sattva*. Our love to see dreams is the quality of *rajas*. Our world keeps us so busy and absorbed that we show no interest in waking up. When tired, you go into deep sleep, which is *tamas* quality. The waking state is difficult to sustain and it is normally forgotten in activity or entertainment. In order to know the secret of your existence, you should befriend waking, which means spend time in meditation. Your so-called real world is the dream

state of Lord Mahadeva. Consciousness in both the states is one and the same. One who knows the waking, dream and sleep states and transcends into the fourth state of *turiya* is pure *Brahman*.

THURSDAY, 22 MARCH 1979

Without body-mind one is Shiva

One who develops conviction that the Guru is Paramatma attains the Eternal without any effort. The word Shiva has two meanings, the first being ‘touch’ and the second ‘Lord Shiva’. We are conscious of our existence, which means the Shiva in us gives us a touch or a taste of our existence. Have you done anything to be conscious? No, the consciousness has appeared unknowingly.

The individual soul comes to know the secret of his existence by devotion. Here, devotion means complete surrender. Then, in the no-mind state, you come to know yourself as Shiva. For devotion, the Sanskrit word is *namana*, which means no-mind. In salutation you join the palms, but always remember that your existence is prior to doing anything. You are the sense of being, which is prior to salutation. When the individual is no more, what remains is Shiva or the pure being. People worship various Gods, but the real worship is of the Knower of consciousness. In the no-mind state,

when you are fully awake, what remains is the Knower of consciousness. You should be fully aware of the target, which is possible only for the truly earnest. But the normal devotion is only for a limited purpose.

In the absence of a Knower, who will be conscious of His being? The Sadguru is prior to everything and our existence is because of Him. When the identification with body goes, there is no individual soul. One who knows this is no more the body-mind. He attains the Shiva state. Then, One is not limited to body but is all-pervading. A true devotee who knows himself as the Knower of body-mind May worship the manifested, but He has transcended all illusion. Then, the difference between the worshipper and the worshipped is no more. There is fear as long as the mind believes in being the body. When one is consciousness, there is no death and no fear. You have no death, whether you know it or not. Remembering the Guru's words is the greatest devotion, in which there is no forgetting. When a disciple attains the Shiva state, even His normal activity is a service to the Guru.

To be the body is to be sick. All your existence is only an entertainment, in which there is no question of any profit or loss. If you are a true devotee of your Guru, *maya* will serve you in many forms. There is a story about the killing of Shankasura, that is, the Demon of Doubts. It means the devotee becomes free of all doubts. In one of His verses, Sage Tukaram tells God, 'Even if I become greater than you, I will not stop my devotion.' The Guru, to whom you have surrendered, is already present in the body. Without Him, you would not have known your existence. With your conviction of not being the body, is it not a mere corpse for you? All movements are not mine but of my Guru's feet. Also, all actions are His. This was the experience of Tukaram: it was Lord Vithoba who made use of Tukaram's mouth to talk and even to abuse others. With this conviction Tukaram remained only a witness to all the happenings around Him.

When we know we are, all our sense organs function. All signs are of the devotee consciousness. Who meditates and what is the result? The meditated and one who meditates are one. Listen, remember and meditate. You must know how you have got involved with your love for relationship and possessions in this world.

The Guru’s grace has brought you here. Had you not been identified with your body, you would have understood me better. A true disciple has no body, no form and he sees the world in his own light. In which light do you see the dream world? Your consciousness has no birth, but it is responsible for your existence. Your pure consciousness itself is your Guru. When a disciple accepts it, God takes birth in him. Prior to that, it was birth of the body. On the day your Guru gives you the sacred *mantra* and tells you that you are not the body, you are no more a human being.

The Atma is responsible for all knowing. That gives rise to consciousness, which is at the centre of all. Without the Guru there is no Self-realization. Everyone, whether weak or strong, fears death. Your Guru’s words will transform you, but you must remember them frequently or at least while going to bed. You must worship your consciousness as feet of the Guru. The activities of the world will go on as usual for the convenience of self-love.

SUNDAY, 25 MARCH 1979

Seeker’s consciousness is feet of the Guru

You come here to meet me and listen to what is said. This is due to the grace of the Sadguru. This forehead always rests on the feet of the Guru. One who is proud of his or her body will not understand this and will miss the blessings and guidance. For true understanding what is needed is to become pure and holy by serving the Guru. A mature seeker is one who is body-less, formless; and in his light the whole world appears. You also see the dream world. In which light is it seen? Our consciousness is the feet of the Guru. To be conscious is to be in the presence of the Guru. Your consciousness has no birth, but you feel your existence because of that. The Guru is pure consciousness. If you become pure, it is your rebirth as God. Prior to that, it was birth of the body. From the day you received *mantra* from your Guru and knew that you are not the body, you are no more a human being and you cannot be reborn.

Our consciousness is at the centre of all existence and it gives us our sense of being. Without having a Guru we cannot know what we truly are. Ignorance leads to a fear of death despite having a healthy body. The Guru's words must always be remembered. If that is not possible, remember them at least while going to sleep. Worship or meditate on consciousness as your Guru's feet. All the things of the world are designed for the comfort of consciousness.

WEDNESDAY, 28 MARCH 1979

Without consciousness the body is a corpse

Today we know we are. What is going to be our end? Those who believe themselves to be a body and die are reborn based on their concepts. This doesn't apply to a *Jnani*. It is our own experience that both birth and death are false and the question of rebirth doesn't arise. A *Jnani* is not an individual but is omnipresent. How can birth and death apply to Him?

Atma is omnipresent and cannot have the sense of being. This sense of being only applies to the restricted. This being appears with the food-body. The cause of beingness is very insignificant, which is known to a *Jnani*, who is in the no-knowing state. But this trivial cause is responsible for rebirth. When we do not have the experience of even a single birth, how can we talk about the rebirth of others? How can the Unborn accept the news of

the birth of others? The true spiritual knowledge is meant to know the truth of this matter. All other knowledge is false.

The concept that ‘I am the body’ creates the concept of *maya*. Our self-love is a concept of *maya*. This spiritual knowledge demands courage to listen to and accept. It is beyond the capacity of many even to tolerate it. If you are happy with your present existence, better forget what you have heard here. Only a very few have the real hunger to know the cause of consciousness. The pure consciousness is present everywhere, but in the absence of a body there is no ‘I amness’ and no problems.

With consciousness desires begin, the highest being to know the origin of consciousness itself. One who doesn’t go on questioning others but looks for the answer within, becomes free of all doubts. For this to happen, *viveka* is necessary and, with that, one develops absence of worldly passion and desire. Your normal existence in this world is totally different. What is your final attainment by putting in so much effort? You somehow remain alive, together with your ever-existent problem of how to pass time. Your unhappiness begins with your consciousness. However troublesome it might be, you want it and there is a constant fear of its vanishing any moment. Hence, both unhappiness and fear co-exist. There is no end to your needs of the husband, wife, children and food. Obviously, it is improper to have self-love. Its existence is the great *maya*. Our self-love is responsible for all the worldly activity and creation.

There is no creator and no restrictions on creation. Hence, we cannot predict the future of the fast-growing population. Your interest in the world and your well-being is due to your consciousness, and in its absence there was no world and no needs. All your problems are going to stay until there is maturity to know the Truth. The knowledge of Reality is so simple and easy, but people lack proper interest and there is none to guide them. Hence all efforts to be happy lead only to more unhappiness. When the time is ripe, you will attain your true state, which is indescribable, and in the process you will lose even your self-consciousness. Although unknowable, the Truth is. And It supports all existence. The news of existence, which has appeared, is bound to disappear. What more do you wish to know? As you get established in your Self, all your requirements and needs are provided without your doing anything.

When you realize what is known as *Parabrahman*, you will see nothing there. A disciple is a remnant of the Guru's greatness. A true disciple totally surrenders to and actually practises His teachings. The Sadguru and disciple appear to be two, but they are one Atma. The Self-knowledge may be unknown to you, but the way to It is easily available with you as your consciousness. You have your name which you are using regularly, but the name or *mantra* given to you by the Guru reminds you to be Atma and not the body. The Guru-*mantra* sows the great seed in the disciple's heart. Chanting the *mantra* is the easiest way to Self-realization. With the Guru's grace, which is the result of your earnestness, you will hear the sound of Om or the unstruck sound. When It reaches the heart, constant meditation on it reveals to you your true nature as Bhagwan.

Just as your tongue has no taste of its own, initially your consciousness is free of concepts and there is only pure being. All the concepts, including the first concept of 'I am', are collected and retained later on. Your Guru's words are the most honest and reliable, which are of the highest importance to the disciple. The disciple can render true service to Him only by accepting those words and knowing himself as *Brahman*. A disciple has no form other than that which is told by the Guru. There is something in your body which is responsible for your sense of being. Without the Guru's grace that secret remains unknown.

The Sadguru has given you the *mantra* and asked you to meditate. That will help you to meet God. When the time is ripe to realize Paramatma, first you will see Ishwara. This is the result of sticking to the Guru's words totally. Only a rare one becomes a true Master through servitude. He realizes His original nature as *Brahman*, which is full and complete. Now you are taking so much trouble to protect your bodies. If you put in the same effort for Atma, you will realize your immortal nature.

THURSDAY 29 MARCH 1979

Brahman is your consciousness

The Sadguru is infinite and boundless, who had appeared in the past in the forms of Rama and Krishna. As the birth itself is false, so are all the events which follow birth. If you totally surrender to your Guru, the falsehood of birth and death will become clear to you. When the Guru's nature as *Parabrahman* becomes clear to a disciple, in the process, the disciple realizes That. When the astral body is wiped out, one's birth becomes a myth and what remains is the Birth-less. The ego and doer vanish due to the Guru's grace. The contentment of real knowledge and realization is never lost.

The Guru's grace leads to knowledge of the origin of consciousness. The consciousness was identifying with the body due to ignorance, which vanishes along with 'I am'. Sage Eknath acknowledges Guru Janardana Swami's grace, which made Him all-pervading. All qualities of the Guru develop in the worthy disciple. Even the sense of being the disciple is, in

reality, that of the Guru. It means the Guru occupies the being of the disciple, who does not remain.

Brahman appears as our consciousness, due to which we come to know our existence. Our ‘I amness’ functions as long as the astral body lasts. For a true disciple the word ‘birth’ has no meaning. The consciousness, which was identifying with the body, now becomes universal. When a disciple remembers the Guru again and again, their separation vanishes. The Sadguru’s grace awakens our true nature, and there is merging into *Parabrahman*. You realize the truthfulness of what you listen to here. A disciple has no existence without the Sadguru. With total and steady attention on the Guru’s words, one receives His grace and becomes one with Him.

All our experiences of the waking state and even the dream state come through our body-mind. Its Knower remains apart in pure being. Then, One doesn’t remain an individual. There is an end of all concepts, including of birth. For the ignorant, there is the concept of time, which separates birth from death. You may take all safety measures, but every experience of yours will be time-bound. The only really safe attitude is to live as consciousness or, still better, to be its Knower. Today you are totally dependent on time. Hence, before it gets finished, be awakened forever. For a *Jnani*, the duration of a day is only a moment. All our activities last only for some moments. You are changing so fast that what can be your permanent identity? All your knowledge is time-bound. When you know the secret of time, you go beyond it. Only the Guru’s words can settle all these issues. Give attention to your consciousness, which is luminous like the sun.

When there was ignorance, there was also the need to be free of concepts. After Self-knowledge all needs are over and everything happens without doing anything. The Sadguru is the knower of time, and His *mantra* is very powerful and liberating. But is there anyone who follows Him wholeheartedly and takes full benefit of His power? One who depends on time cannot be free of worries. A true seeker is free of doubts and worries. The Knower of time has no desire to continue this existence. The word *Atmananda* indicates knowledge of our timeless existence. In the initial stages there is annihilation of *maya*, when the falsehood of the world is

known and the reality of *Brahman* becomes clear. In the final stage there is rejection of *Brahman* as well. It means our consciousness, which is termed as *Brahman*, is also seasonal and not the eternal Truth. At some time the consciousness is bound to become non-consciousness. Then what is the true Eternal nature which is prior to the appearance of consciousness, or after its becoming non-consciousness? Our true Eternal nature can neither be experienced nor be deduced by logic. One can only know by *viveka* without any need of spiritual practices.

Your present experience of being lies in between the rising and setting of consciousness. All our imaginations about ourselves are time-bound. Nothing belongs to you, including yourself. Hence, remain still. Never try to acquire or give up anything. The mind was born and not you. Your Sadguru is the only reality, the eternal Truth.

SUNDAY, 1 APRIL 1979

Know that Atma is not *prana*

The common mind identifies with the body, which comes in the way of Self-knowledge. It is a fact that filth in the body cannot even touch consciousness. Even then, consciousness is believed to function as the body. The demand for pleasure results in pain. The name Janardana applies to one who removes the birth-concept. Then you don't remain a mere human being. Due to identification with body, Atma appears to be more and more incomplete day by day. The concept of birth maintains unhappiness. The consciousness, which is believed to be born, is in reality pure, holy, formless and free of disorders. One who is discontented with all this ignorance develops absence of worldly passion. He alone becomes fit for Self-knowledge. The God's name Narayan applies to pure consciousness in body.

Due to identification with the body, consciousness appears to be one with the five elements. The consciousness in body is the expression of God

and you always have His company. With absence of worldly passion, you will realize your unity with God. Your attention is full of past memories and thoughts. As per the Guru's words, you should be free of thoughts, and the consciousness should give attention to itself. One who rejects body as his or her form receives the Guru's grace. One who is sure that one's activities are, in reality, those of the Guru's, realizes the Self. The consciousness is infinite, boundless and without a measure. How can it die? With the Guru's grace, birth of the body transforms into manifestation of *Brahman*. Then, one does not remember to have lived as an individual.

Although a *Jnani* is not confined to a body and is all-pervasive, He is concerned about the continuity of Self-knowledge. He is on the lookout for a right disciple. Most of these people do worship God, but for their own sake, not for God's sake.

All our actions are to exist, to continue our being. As per the Guru's words, if you worship the formless consciousness, you will realize your immortal nature. Finally, you will realize your true nature as *Parabrahman*. Then, the entire space becomes your body. Then, you transcend all religions and duties. Anyone's curse or black magic does not affect you, but the same boomerangs on the evil practitioner. It is suicidal to target a *Jnani*. As long as you are affected by the predictions about your future, you are not yet complete.

You work for food and clothing, taking care of wife and children but all this is done in your own interest. Everything is, in reality, done for Atma but it is wrongly identified with the body. In a dream you see the world in which your dream-body also exists. When the dream is over and the dream world vanishes, is the dream-body dead? It was only an appearance and the dreamer neither came nor went anywhere. You must know that Atma is not *prana*. It is not just keeping in mind. What is there in the body due to which we know we are? You are worshipping the Guru, but always be alert. The end of body, which is frightening to others, will be so enjoyable to you. Be ready for that fun.

THURSDAY, 5 APRIL 1979

Begging half-naked is not dispassion

Rama is worshipped as *Parabrahman*, but did He have Self-knowledge when He was born? He was born in ignorance like anybody else. His Sadguru, Sage Vasistha, had to awaken Him as not the body but as the timeless infinite *Parabrahman*.

The story of Rama's birth in ignorance is encouraging to every devotee, who can also turn ignorance at birth into Self-knowledge by following a Sadguru. The consciousness in every human being is an eminent personage like that of Rama. All our activities are only an appearance and they are of no use in the long run. Who is it that is born as Rama? The same is also in you. It is a great sin to believe in death and die. The true knowledge of Rama's birth spares you of the shock and trouble of death.

That which is prior to our being, that because of which we know we are, is Rama. Because of holy Rama in you, you come to know you are. You

existed without knowing That. Knowing your own existence means meeting Rama or *Yoga* with Rama. At birth Rama was *Parabrahman*. But did He know? *Parabrahman* was reminded of His true being by Sadguru Vasistha. Shri Rama is the feet of the Sadguru. Without worshipping the Guru and meditating on Him, you cannot propitiate Atmaram. Rama, who was initiated by Vasistha, was the normal Rama and He was introduced to His true nature as *Parabrahman* or Atmarama.

Always remember that your consciousness is the feet of the Guru. Whenever you are very afraid, just repeat the *mantra* 'Guru, Guru'. *Prana* sustains consciousness and provides its requirements. Consciousness is Rama and *prana* is Maruti. If you want to meet Rama, you must subdue *prana*, and that can be achieved by continuously chanting the *mantra*. *Prana* is the soul of mind and consciousness is the soul of *prana*. Your consciousness is Rama, and *prana* or Maruti serves Him.

You suddenly became aware of your being. That is the birth of Rama. For proper understanding, what is required is *viveka* or in Marathi, Kaushalya. Hence, Rama is a son of Kaushalya. Even the worst sinner can become free of all sins by faith in the Guru and by chanting the *mantra*. A true worry is defined as that which you cannot manage to set aside and forget. In the same way you should not be able to forget your Guru and His words. If you really wish to remember the birth of Rama, give your consciousness the same importance and holiness as Rama. As there is nothing comparable to the Guru, you cannot give any example to explain what a Guru is. Our pure consciousness can give you some idea about Rama. Lord Vishnu has a thousand names, and He is equal to our consciousness in pure form. There is no secrecy about *Parabrahman*. What is needed is only our conviction.

When you have the experience of immortality, you will be unaffected by what people say about you. These people may be your own relatives or others. One who has the conviction of his Sadguru being Paramatma, cannot remain incomplete. Don't say this to others, but remind yourself 'Am I not Rama myself?' Whatever I am in reality, you are also the same. It just needs to be your direct experience. Follow the Guru's words precisely, whether body remains or goes. There is no effort in this. A rare one is fortunate enough to remember his consciousness as the Guru's form. Give

attention to the Self and to nothing else. You are definitely neither the body nor the mind. With the Guru's grace a disciple doesn't need anything else including any idol to meditate. What is needed is belief and faith; there is no need to spend anything for it. With Self-realization you become deathless. This cannot be understood without devotion to the Guru. The Guru is prior to everything including any word. All words are because of *prana*. See what you are spontaneously, without believing anything to be true. Then you will be free of all other beliefs.

Since childhood there is hunger for something or another. There will be contentment only after Self-knowledge. Those who are busy in idle talk about Self-knowledge are only exposing their own ignorance. Remember this: begging half-naked is not absence of worldly passion. Constant remembrance of the ephemeral nature of everything is true absence of worldly passion.

THURSDAY, 12 APRIL 1979

Nothing will remain that is done in ignorance

It is true knowledge when consciousness knows what it is. As consciousness has no shape, how can you identify it? What does it know about itself? If it identifies with the body, that identity changes continuously with time. Consciousness has knowledge, but not of itself. Consciousness should keep aside the body form and look at itself. When consciousness meditates on itself, its self-consciousness vanishes, which means it forgets itself. That is termed as *samadhi*.

Consciousness is never limited but universal. The living form may be an ant or a worm; the consciousness is in that body and outside in entire space. This is understood only after consciousness knows itself. All names are given to consciousness itself, although there is a difference due to various body forms. You are experiencing time, which means you are its

witness and you are not time. You believe the all-powerful and Godly consciousness to be an individual. Hence it has lost its capability. Although we are consciousness, we are identifying it with the body, which is only food. *Prana* is controlling the world, whereas consciousness is a non-doer. Witnessing of everything happens to consciousness. Brahma, Vishnu, Mahesh are its names and it is without birth and death. If birth and death were a reality, you would have said thousands of stories pertaining to them. You have never experienced them.

Just by performing penance, consciousness cannot know its free nature. What is needed is *viveka* only. Consciousness cannot get liberation, as it is already free. Our confidence in our sense of being is called Mahavishnu. Whatever you remember can be forgotten, but nothing happens to the forgotten. Such is your consciousness. As it is already free and all-pervasive, it is difficult to meditate on it. Worship your consciousness wholeheartedly. For some days you will feel uncomfortable. And yet, just surrender to it. In reality it is God, who will take care of you.

In a Sadguru there is absence of self-consciousness. From that there is only the appearance of our beingness, and with it all this existence. When you are awake in the True and Eternal, you are without any experience. In the Self there is neither self-consciousness nor others to be conscious of. Due to ignorance there is infatuation and you do all your activities, but at the end nothing will remain. Nothing belongs to you which you would like to take care of and preserve. What is the essence or sum total of spirituality? It is to find out the truth or falsehood of our existence. Whatever you will find will only be false.

Due to *sattva* you become self-conscious. Just as there is sweetness in sugar, the words which originate in *sattva* are called mind, which we are not. The consciousness originates from *Nirguna* and, however great it may become, ultimately it has to become *Nirguna*. You would like to exist forever, but in what form would you like to remain? Your knowingness is not the ultimate Knower, but that which is prior to knowingness is the real Knower. The *sattva* quality is bound to go; who will then inherit the creation due to that quality?

THURSDAY 3 MAY 1979

What is an embryo?

Krishna says, ‘I am in the human heart prior to its having any other experience.’ That is the cause of the appearance of this world. The knowingness has appeared unknowingly, which is our consciousness, which has appeared without our desire.

What is an embryo? It is that in which something is hiding. Hence, any seed can be called as embryo. Your first experience is of the luminous consciousness that suddenly appeared. That is the root of this world and all other appearances. That is called Hiranyagarba, in which everything is concealed. Krishna says, ‘Individual souls appear due to consciousness. My form is the consciousness in all living beings. Give attention to your consciousness, which is your main target and know its secret. Without knowing its own importance, it is identifying with the tiny body as itself. There is no need to torture your body and invite pain. Your consciousness is

the expression of the all-powerful Ishwara.' These are Krishna's words. This is His own direct knowledge.

In this world there are many Gurus, but only a rare one is able to hit the mark and explain the secret of consciousness in human form. You come to know you are; give attention to it. Ignore the things known due to consciousness. It is natural to love your own self. To love the holy consciousness in you is a great devotion. For everlasting contentment worship your consciousness, which is now listening to this talk. The consciousness has appeared due to your body, and it is now your test of how you proceed. After the experience of immortality there is no question of death any more. All your activities, other than worship of consciousness as God of Gods, are only to while away the time.

In order to stabilize in consciousness, meditation and devotion are recommended. As bodily existence is only a passing phase, don't give much importance to being a man or a woman. You are Bhagwan and the light of consciousness. A true *yogi* is one who follows his Guru's command and merges into Self. It means consciousness knows its true being. Make use of consciousness to worship itself. One who knows his or her consciousness as universal God, surrenders all actions to *Brahman*. The feeling of 'I am awake' is experiencing the presence of God Himself within. It enables us to see, That itself remaining invisible. Who is That? It is your pure consciousness. The fourteen divisions of science and eight kinds of supernatural powers are the light of consciousness. The body is its food and not its form.

Whatever your job or age, you never forget whether you are a man or a woman. In the same way you should always be aware of your true nature.

SUNDAY, 13 MAY 1979

…Then you will fear death

Just as there is wetness due to water, the individual soul is due to Shiva. Shiva means the touch of consciousness which everyone has. Due to misconception, your consciousness identifies with the body. Hence death is its consequence. I am not telling all this to your body or to ears, but to your consciousness. Such a devotee is called a *mumukshu*, who believes in having a name and form. When the body-identity goes, one becomes a *sadhaka* or a true seeker. Most people, including great scholars, are only *mumukshus*. When a *sadhaka* develops conviction of the Self, He or She becomes a *Siddha*. A *mumukshu* can be a man or a woman due to body-identification, which doesn't apply to a *sadhaka* or a *Siddha*. All movements of the body are because of the body-less, which is present inside. The listener is body-less. Without that, what is the worth of the body? You must never forget that your consciousness is equivalent to God.

Since you don’t know what you are, you have fear of death. Due to ignorance, what is free appears to be in bondage for the entire life. The Self appears as consciousness and body is never Its form. The individual soul which imagines itself to be the body is Self. The body may be of a human being, but not of the Self. Lord Brahma is responsible for all creation, which is only His imagination. He doesn’t need any material or equipment to create. Consciousness is formless and infinite. It is manifest or unmanifest. All shapes and forms are the creations of mind. You see what your mind believes. I am a speaker and you are listeners, but we are not different, but one. One’s thoughts are always as per one’s understanding of one’s identity. Be formless, so that there will be no thoughts.

Our activities are due to the *rajas* quality, and the *tamas* quality claims to be the doer of good or bad deeds. Consciousness loves its own qualities. If you need any proof, you can get it for the manifested but not for the unmanifested. But they don’t have any lasting validity. The all-pervading consciousness always accompanies *prana*-pulsation. As it is not permanent, it is said to be illusory. A Sage is without self-consciousness, which is as good as unmanifested even during the presence of His body. How can He die? It is like fire which has no death, which only becomes unmanifested. A *Jnani*’s passing away is like the hot water going back to normal temperature. *Prana* has a beginning and it goes out at the end. This does not apply to consciousness, which cannot go anywhere. For a worldly person, the thoughts of family flow naturally. Similarly, the fineness of spirituality expresses through a true devotee. Make friendship with your consciousness and worship it as God. That will make you happy.

SUNDAY, 27 MAY 1979

Concepts obstruct graciousness

When one says that he or she was absent a hundred years ago, *who* says that – the one who was absent or the one who is present? Presently it is consciousness which is saying ‘I was not’. That is a mystifying matter. The Knower of one’s absence is saying it. Who was prior to consciousness and witnessing it? One who says ‘I have no experience’ doesn’t consider oneself to be anything. It is the Eternal and the True which has no experience of having a form. Only the time-bound has experience. Now, have you come to know what you really are? Who do you worry so much about and try to protect? Do we really have any identity to protect for which we have to work so much? Have you realized your misunderstanding? Undesired, you are getting an experience – of what is it? Consciousness is the light in which you see everything. Remember that the Knower of consciousness in the body is speaking.

Since you take yourself to be your body, you also believe in having parents. In reality, you are self-luminous and without parents. Your consciousness remembers its meeting Me. Treat it as your Guru and never identify with the body.

Whatever knowledge you hear or receive helps you improve your tendencies and be more skillful. That is not the final achievement, but only a step in the right direction. Spiritual knowledge, visiting temples and worship – all of them are helpful. This skillful living and *viveka* help to live a longer and better life. With the appearance of the body, which is food material, there is also *prana* and with it the consciousness, which is the quality of food juices or *sattva*. All activities are done by *prana*, and consciousness is only a knower. Consciousness is formless, but due to *maya* there is identification with the body. With improved tendencies, skillful living and *viveka*, one has to solve the illusion of *maya*. You appear to have got entangled due to consciousness and, by the Guru's grace, one transcends consciousness. The Eternal knows that consciousness was absent. When the consciousness appeared, in the absence of any other support, the body was the nearest with which there was identification.

Maya is a covering on Paramatma, resulting in confusion and illusion. Paramatma says, 'Due to *maya*, I have become invisible to Myself.' Atma has no need of any hopes, desires and cravings. Due to *maya*, It considers itself to be a sinner and responsible for evil actions. Your first target is to be free of the body identity. In my case, there is not the slightest touch of *maya*.

In the absence of mind, you truly know what consciousness is. What is prior to consciousness, witnesses it. The consciousness is in the field of *maya* and the Knower is beyond it. In this world, owing to *maya*, hopes, desires and cravings always remain unfulfilled. You cannot come across anyone who says 'Now onwards I will not need anything.' What is the sign of Self-realization? The fear of death dies.

Your consciousness results in your involvement in all types of illusions of *maya*. The association of consciousness and *maya* gives one the feeling of being the doer. There is no end to demand for more and more enjoyment, and more and more efforts to fulfil them. The consciousness-*maya* association itself is a great hunger. *Maya* surrenders only to Her Knower,

and then all hopes and desires come to an end. For this, you must realize the veracity of the Guru's command that you are the formless, body-less pure consciousness.

Your love for yourself, for your existence, will not stop by any spiritual practices. The only thing that can help is the Guru's teaching, his words, if you can put them into practice. All other methods are in the field of *maya* and illusory. You want the Guru's grace and blessing, but are you living as per His words? You must change your concepts and grace is already there.

Great scholars come here, full of knowledge of four Vedas, Gita and other scriptures. They are mostly silent with only one question, 'Why can't Truth be our own experience?' Their knowledge is only what they have heard and read since the appearance of their consciousness. They have no Self-knowledge, but only verbal knowledge of a so-called *Jnani*. These scholars do not look for the origin of consciousness, due to which everything is. As long as they are alive with their ignorance intact, they will be able to speak out only what is committed to memory. When there is ignorance at the root of knowledge, is this world true or false? Although ignorance has been transformed into knowledge, the original ignorance is bound to be there. Is it not?

The Sadguru is the witness of the manifested and unmanifested. He is full and the eternal *Brahman*. By cherishing and observing His words, you will become like Him. Is there any death for water, fire, earth, space and air? There is only appearance and disappearance. Then how can you die?

All your worthiness and greatness is only in the waking state. When it changes to sleeping state, the consciousness is zero. The individual soul, world and *Brahman* are all states of your consciousness. The waking and sleep are not separate but one. Only a *Jnani* knows that one state gets transformed into the other.

WEDNESDAY, 30 MAY 1979

Atma follows its own norms

Your ability to do miracles doesn't prove your true spiritual worthiness. One must know the cause of consciousness and what is it due to. We have to know how we are related to consciousness. The use of intellect is concerned with *prana* and it doesn't indicate any progress in spirituality.

All *Jnani*s do not have the same qualities. Sage Narada was very senior to Krishna, who differed from the former. The physical body qualities do not give any indication about one's realization. Self-realization doesn't depend on the body and its abilities. Your intellectual ideas about Atma cannot be correct, as Atma is prior to intellect. When we do not know ourselves, what can we know about others? All our experiences are due to mind; hence, all changing states cannot be beyond mind. A *Jnani* remains unaffected by words.

Can two people have the same dream? We see everything in our consciousness, and experiences differ with individuals. We call someone

good or bad as per the behavior of the body or mentality. Who makes the best use of his or her consciousness? Just as dreams differ with persons, their knowledge also differs. Pure consciousness is same for all, but how can mental modifications be the same?

I would prefer even an atheist to a false spiritualist. If you reject the word God, do you have any knowledge about that? You have your consciousness, which is itself God. How can you reject it?

Atma follows its own norms and not those of the body. The nature of Atma cannot be described. You identify with the body and take responsibility for every action. Instead, look into the cause of 'I consciousness'. You cannot avoid beingness but can only know its facts. If it were in your hands, you would have avoided this appearance in a body-form. You come to know the concept of being only after its appearance and not before. How can you avoid it? Know that you are not the concept and be free. Do you need instructions that you should not eat dirt?

A *Jnani* has only one feature and it is Self-knowledge. External appearances – like any mark upon the forehead, garland etc. – do not indicate the inner realization. They are only popular concepts. Forgetting all else, only be after the cause of the 'I am' thought; ask when and how did it appear?

Question: Is ' I am *Brahman*' only a concept?

Answer: That is only to end the ' I am the body' concept. A rogue must meet his match.

Self-knowledge has no purpose other than removing ignorance about Self. We must know how our being is related to the existence of this world. We have to ferret out their meeting place, their hangout joint. What is the meaning of our meeting ourselves?

Because of our self-love we have to love others as well. Without need to exist, there cannot be self-love. Then, we don't need others. The meaning of 'I am That' is 'I am only That and nothing else'. One should be free of remembrance and dependence, as they lead to bondage. Now, you worry about children, but when they did not exist, did you remember them? As you get more acquainted and draw closer to people, your unhappiness increases. The presence of your relatives and friends makes you an individual soul and their memory makes you unhappy.

The Shiva principle is the manifested and all-pervading. It is in an ant, in a worm and you can find it in dirt as well. Is it crying? No. However the memory of ‘I’ and ‘mine’ is torturing us. If our *prana* leaves now, how are we concerned with all our memories? Then why not live life as if the *prana* has left? Why to live a life full of worries? There are infinite worries. Which of them should we choose to be unhappy? There is absence of relatives and friends after death. Why not be comfortable in that state now itself?

You had parents and now you are their incarnation. The consciousness-bliss means joy and humour. I am free of memories. Without fire, I have roasted and consumed myself.

THURSDAY, 31 MAY 1979

Atma in the body is like warmth in hot water

Krishna says, ‘I am in the hearts of all the living beings, but I am clearly manifested and direct in a human heart. Our consciousness is self-luminous and is called Bhagwan, as it is My eminent personage. One who realizes the nature of this self-love is identical to Me. All living beings exist because of Me. My eminent personage means My own Self. In a speck of gold or its heap, the content is gold. The consciousness in human form is very prominently My eminent personage. One who realizes this secret, merges into My form. Then, He knows the movable, as well as the immovable, not intellectually, but directly. As I am prior to intellect, it is of no use to find Me.’

What is prior to memory cannot be remembered. Is there attention in meditation, or the meditation is on attention? There is no reply to this. What

is prior to our sense of being is the unstained and without attributes. Our activities happen due to mental modifications. What the Sages say are their thought-waves. The sense of being must be contented. The sense of being cannot be shown but we get its indication from the mental modifications. Our consciousness means the news ‘I am’ and our body is its food.

Just as there is warmth in hot water, there is Atma in body. When water cools, is warmth dead? Did it get extinguished? When the vital breath leaves body, there is absence of self-consciousness. For consciousness there is neither coming nor going. Due to consciousness, you know; and the knower of consciousness is *Parabrahman* which is without attributes. You have forgotten your Self due to attachment and memories of your relations and friends.

Our memory of ‘being’ appeared, which is called Krishna or Goddess Kali with eight arms. Krishna was the eighth child of His parents, and our memory ‘I am’ is also the result of five elements and three *guna* s, the total becoming again the figure of eight. The One who is without a second became self-conscious and appeared in many bodies. Then which is His true body or true uniform? Can any dress match Him? However a Sage may be respected and honoured by people, He remains untouched and unaffected. A *Jnani* who is proud of his knowledge is still raw and not a ripe mango.

Nothing can happen by your action. Since you accept being a doer, you are bound to become unhappy. Ishwara takes care of you not by the use of an intellect. His five limbs are earth, water, fire, air and space – all of which have no use of the intellect. The sixth is consciousness, which also doesn’t need intellect. A *Jnani* only appears to be doing or managing things, but His bliss is untouched.

Don’t do anything. Only realize what you have heard and be free of the known. Don’t assume any pose. The Knower of consciousness is unaffected by the mental modifications, irrespective of the behavior of body.

There is only Ishwara and none else. Then, whom is He favouring? He is the only enjoyer or sufferer. Once you are able to stabilize prior to consciousness, then you become one with everybody. Remember a simple thing: the memory ‘I am’ which has appeared undesired is the only thief and the only God. He is the giver and also the receiver. If Ishwara is

showering His grace on you, is it for Him or for you? Without you can there be Ishwara? No material or equipment can be of any use to attain *Parabrahman*.

SUNDAY, 3 JUNE 1979

Adhyatma is prior to everything

You are responsible for the coming and going of millions of Gods – Hari, Ishwara, etc. Adhyatma means that which is prior to all appearances and scenes. You are prior to everything and already at the bottom; hence there is no question of going beyond. If you realize your non-dual nature, where is the question of alliance with others? You are the Knower of the word, but the word doesn't know you. Hence the question of freedom from the word doesn't arise.

When the taste 'I am' is not, is there Ishwara? He is the light of my consciousness. After leaving this place, you will live as per your likes. But if you remember these talks again and again, you will become free of likes and choices. As long as I consume the food-body juices, the breathing will go on. You are so worried about your health, but when you were invisible to your parents, who provided air, water and food to you? Who was

responsible for the growth of the body? This body is only an essence of the consumed food.

All spiritual practices are like self-inflicted punishment. Still people cannot do without them. When true knowledge is so simple these practices are uncalled for. The wise follow only the Sages and avoid suffering.

A *Jnani* is free of self-consciousness and emotions. Normal people, however great, cannot transcend their intellect. A *Yogi* who is in *samadhi* for ten years is confined to the aperture of *Brahman*, which is in the crown of the head. What do you expect to happen so that you can say that you have realized? It is enough to know that all animals, birds, worms and ants originate from you. Is it necessary to love the entire world? Prior to consciousness, you were in a non-dual state. With consciousness you became aware of others and duality began. Is it not? Are you free of the greed to exist? That itself is bondage. The experience of existence itself is false.

When you speak, you also hear it and the meaning is also yours. Let the word and its meaning be termed as *jiva* and its knower as Shiva. In reality, the *jiva* and Shiva are names of one and the same. The form of Shiva is consciousness itself. The power of *prana* is very great. When it leaves the body, Shiva has no objection. You are able to see the sun and moon only when your light, that is, the consciousness, touches them. Shiva and *jiva* are names, but Shiva is prior to all names. All knowledge is because of consciousness, which is Shiva’s form. Shiva has no attachment, as that is a sign of the *jiva* state. Before meditating, know what Shiva is. Your consciousness is His form. Prior to Self-knowledge never identify with body. After realization, you will come to know all those billions of bodies as your own. Know that the Listener has no bondage and there is no need to liberate Him.

THURSDAY, 7 JUNE 1979

Everything is in the aperture of *Brahman*

There is bliss only in the presence of consciousness. It is the bliss experienced by consciousness. Bliss is only a quality and not the eternal Truth. What you call as *Parabrahman* doesn't know its own existence. For *Parabrahman*, you have to transcend *Brahman*. Are you aware of the moments because of consciousness, or, because of the moments are you aware of consciousness? The answer is, only as long there is consciousness you are aware of the moments. There is nothing outside your aperture of *Brahman*. Whatever is seen or appears is all in Brahmarandhra only.

When you chant the *mantra* given by the Guru, you realize the reality of His words. On the other hand, the name given by your parents takes you only to your grave. How does the Self-realization take place? One who follows the Guru's words with full faith, finds realization as simple as waking up from sleep. He doesn't need to take lessons for that. A true disciple is beyond the power of time. There is birth due to *sattva*, but Atma

is not bound by its quality. At the end, people say that *prana* has left the body, but for Atma there is neither coming nor going. Atma is not bound by *prana*. Atma in a human form must have its own knowledge.

There is nothing in this world greater than the devotion to the Guru. When even the Vedas became helpless, the Guru can help His disciples. A disciple must have the conviction that 'I am exactly as per the Guru's words.' Your condition with body-identity is like that of a reflection in water. Make use of the body without identifying with it.

In our eternal state there was an absence of the memory 'I am'. But now it is there. Why and how did this happen? Normally we don't investigate this. Only a rare one amongst millions gives a serious thought to this. Because of our consciousness, we have memory of our being. The earnest disciple gives attention to the consciousness only, as commanded by the Guru. As one progresses in meditation, one gets various experiences and ability to perform miracles. This attracts public interest and one receives undue importance and honour. Most disciples get stuck in this and only a rare one, full of *viveka*, goes ahead.

There is fire due to an electrical short-circuit. In the same way, due to short-circuit between the male and female, there is an appearance of this consciousness. You have heard the words like Jeevatma and Paramatma. But what is prior to listening to anything? What was the cause of your ability to listen and how? Without consciousness, what do we have with us? Because of our consciousness we are aware of time. This gives rise to the concept of a life-span. It is the duration during which our consciousness exists. One who got established in *Yoga* realized the cause of consciousness due to which Paramatma came to know His existence. This *Yogi* is called a *Jnani* and He is not a part of the known. Although a *Jnani*'s outward behaviour appears like that of any ignorant person, the inner tranquillity of the former makes the difference. A *Jnani* knows that the qualities of none of the five elements can describe Him.

There is spontaneous creation during a rainy season without any creator. Nothing can help you to recognize a true Knower. To know Him, you must be like Him by constant meditation. Keep the consciousness pure without thoughts. The Guru has told you that you are pure consciousness and you have to be it. Everyone has the true knowledge, which is wrongly

covered with a body-identity. Know it and be free. Consciousness is the quality of wet food juices. It cannot last in the absence of water. In order to know the gross, you must first know the subtle. Don't be satisfied with the gross, but go deeper. All appearances have risen from the earth. Has anybody come from heaven or hell? When the vital breath leaves, consciousness becomes non-conscious. None dies. When consciousness forgets itself, it is called *Nirguna*.

Whatever you have heard and believed to be true, you will have to suffer its effects. Hence, have faith that all is false. Although a *Jnani* appears because of His body, He is one with the world and full of knowledge. Even then, He is without attributes, as He is the Knower of all. The whole world appears in the space within an atom of consciousness. Your feeling of being in the world is the beginning of pain. Our beingness itself is a dream, and with its departure one becomes free. All this happens in the aperture of *Brahman*. The feeling of waking in Brahmarandhra gives rise to the vast world. With changes in Brahmarandhra, the world also changes. Hence, I tell you to give up 'I amness'; but your trust in the body comes in your way.

Can a *Jnani* believe this universe to be true when He knows that it appears in a speck of *sattva*, made of five elements? The ignorant people believe it to be true and the result is unhappiness. A *Jnani* is neither a sufferer nor an enjoyer. These affect only the body-identity. You have to drop all concepts and know the Truth. You must recognize the cause of beingness. Then, you are the Unborn, who never came and therefore, has no going – no birth or death.

It requires more time to complete any good work, but the insignificant happens instantaneously. Still, the former is worth doing first.

THURSDAY, 14 JUNE 1979

A *Jnani* knows the origin of consciousness

Normally, none tries to know the origin or the cause of our existence. We give no importance to knowing how and why we have started to know that we exist. Only a rare one among millions tries to find out that. The truth of this matter can be known only by meditating on consciousness, as instructed by the Guru. This demands total attention to consciousness, leaving all other things and thoughts aside. This practice can give certain supernatural powers and spiritual experiences which receive public attention, recognition and honour. This can become a hindrance to the unworthy, but not to one who is full of *viveka*.

Our knowledge of existence has resulted from a short-circuit between male and female, similar to the electrical short-circuit. We freely use the terms of jeevatma and Paramatma because we have heard them. But how did you get the ability to hear? What was responsible for that? What is the importance of your consciousness? Without it would you have known that

you exist? Consciousness is responsible for your knowledge of time and you live as long as it lasts. Your lifespan is the duration from beginning of consciousness to its end; in other words, from its appearance to disappearance. The word *yoga* means union. To start knowing our existence is to have *yoga* with consciousness – the *yoga* of not-knowing to knowing. Who knows how this *yoga* occurred? One who knows is a *Jnani*. He doesn't remain a part of the known, but he is the knower. A *Jnani* cannot be recognized by his outward appearance or behaviour, which need not be much different from that of the ignorant. What is important is the inner freedom of the *Jnani*. He is beyond the five elements, which are incapable of describing him, or they cannot be quoted as an example to explain how a *Jnani* is. A *Jnani* is beyond all the known.

During monsoon we see new creation all around. This is all a spontaneous happening, needing no creator. Meditation means keeping the consciousness pure, without thoughts. The Guru tells you that you are pure consciousness. Our faith in the body as our form comes in the way of proper knowledge. The wetness of food material or the *sattva* quality gives rise to consciousness, which vanishes in the absence of the water content of food. True knowledge is a journey from the subtle to gross aspect of existence. All the visible objects appear from the earth. Has anything come down from the heaven? Consciousness has no death but just appearance when there is *prana*, and disappearance when *prana* departs. The *Nirguna* state is nothing other than consciousness forgetting itself.

Whatever you hear and accept as truth affects you as per your belief. The best way is to reject all as untruth. A *Jnani* is *Nirguna* despite being in a body, which is a part of the saguna world. *Nirguna* is the unmanifested and saguna is the manifested. He is the knower of all. The entire world is contained in an atom of consciousness. Our unhappiness begins with our imagination of living in the world. But that is like a dream state, the waking from which gives freedom. It is in the brahmarandhra point in the crown of the head that everything happens. The feeling of being awake, which happens at that point, gives rise to the entire world. A change in the brahmarandhra changes the world. You must drop the feeling of being 'I' in a separate body. That erroneous feeling comes in your way to truth.

How can a *Jnani* believe in the existence of a vast world in the minutest atom of *sattva* made of the five elements? But the ignorant believes so and suffers. A *Jnani* is neither an enjoyer nor a sufferer. Those who believe in being the body enjoy or suffer. All concepts must get dropped for the recognition of truth. You should know the origin of the sense of being or your memory of being. That knowledge will free you from birth and death. This may require some time, but is the best that any human being can achieve. The good things of life need longer time to get, but the worthless can be obtained faster.

THURSDAY, 28 JUNE 1979

Universe is a form of waking state

What you believe yourself to be changes continuously. What you are in reality is already there now, and prior to all appearances. But all your beliefs about yourself are going to vanish. Nothing can give you lasting company. Even the waking and sleep states were absent, and they are now responsible for the appearance of your beingness and the world. There was a time when the five elements were absent. Then, your beingness too did not exist. Then what happened? Then you were full and complete without even the need to exist.

The universe is a form of the waking state. The sleep state means relaxation and complete rest. The word state indicates changing and not in order. Although no experiences are faithful and none gives true knowledge, still you stick to them. The experience of the waking state differs from that of the dream state, and the sleep state experience is not in the waking state. The ‘I amness’ is present only in the waking and dream states. One who

comments about the dishonesty of all experiences, can He ever die? He is the Eternal.

Your entire existence is full of mental modifications. Did you love your existence when you were without waking and sleep states? There is neither any creator nor a destroyer for all this burst of the primary illusion. Just by waking, our self-love takes the form of the whole universe. The appearance of the waking state was the cause for sprouting of the universe. That gave rise to the hopes to exist. The seer of the dream world saw the entire world and the people in it, but did even one of the characters in the dream recognize the seer?

There is not even a single day when worry and fear are not. ‘I amness’ appeared without your asking for it and, when it goes, where is your world and all of the nature? When you are awake, that state is full of objects, but when sleep overtakes, the waking merges into the Seer. It doesn’t go anywhere. Both the states were absent and they are bound to disappear again. They have no death.

Fortunately, if you meet the One who is complete, He can truly open your eyes so that you also have the experience of immortality. The true devotees of a Guru become deathless. Presently, you get real rest only in deep sleep and not while awake. You have to solve this riddle of waking-sleep in order to know your true Self. Your existence with certain name and form has no other purpose. All your achievements and earning take you only to your death. Your sorrow, unhappiness and fear are only a semblance, which you have accepted as reality. Our scriptures say you have taken infinite births, which is only a concept. Do you remember even one of those births? Is there any experience of even a single death? When will you become aware of this confusion? Only when you will have the conviction of being the most natural and self-luminous consciousness as per the Guru’s command.

Only the Guru can give you the true vision of seeing yourself as immortal. Then, you will know yourself as the Seer of waking and sleeping, from a distance. The scriptures say that your acceptance of the false as true gets you the death sentence and rebirth time and again. Meditate on the inner Guru, and He will show you what death is and what immortality is. The entire existence is only a disturbance. When we hear about someone as

a Sage, we only have to see if anything disturbs His tranquillity. While acting in this world, there is no need to exhibit absence of worldly passion. See for yourself that you are the whole and complete Self, which encompasses the entire existence.

SUNDAY, 1 JULY 1979

Atma is only a witness

What does the word Atma indicate? All activities are due to *prana*. Even *samadhi* is due to *prana*. Atma is only a witness! Atma is responsible for our ‘I amness’. We know ‘we are’ because of it. Hence, Atma expresses as our consciousness. Atma is always free. The only bondage is due to the mind indentifying with the body. When *prana* separates from body, the consciousness becomes non-conscious. The ignorant believe in death, but that doesn’t apply to a *Jnani*. Neither *prana* nor consciousness have any death.

You see this world because of your mind. The physical body is food of *prana* and we cannot be that. Our consciousness is the quality of a cell of food material and the whole universe is contained in it. You have heard that *maya* is false and *Brahman* is true, but as a Listener, you are responsible for both. All your activities are based on hearsay, the first word being that of your mother. All your experience is time-bound. When your time is

finished, will there be any consciousness? Try to remain without any word. This is almost impossible, but you have to do it. One who becomes free of all concepts, including ‘I am’, is in a bliss which cannot be described. *Maya* appears in many uniforms, none of which is true.

In the initial states, a disciple recognizes no God other than his own consciousness. As long as there are words, you also have their meaning. When there are no words, there meaning too vanishes. When you become single-pointed, you will know the secret of *maya*.

One who is responsible for the creation of this world wrongly believes oneself to be a part of it. This erroneous belief is responsible for the fear of death. The human consciousness is bigger than the world. *Maya* means fun and amusement. Our sense of being expresses as humour, laughter, crying and many other forms. Paramatma appears in each one of us as our consciousness. It is His expression or advertisement. A Sage or the Knower of this world is the resting place of consciousness. There is no happiness in consciousness or in the world appearing in it. How can the incomplete give complete happiness? It is necessary to know the incomplete for true eternal happiness. The Full and Complete cannot be witnessed, as all witnessing happens to That. The final experience is to see the end of *maya*. Then your true and eternal nature will become clear.

THURSDAY, 5 JULY 1979

Desire Atma, and leave the mind alone

Your requirements are many, but what do you definitely know about your true identity? You take yourself to be the body which is only a food material, on which consciousness sustains. And yet you are sure of being the body. You experience the vast world, in and out, because of your beingness. But how long are you going to have its company? Why do you have beingness now? And why was it not there always? All your possessions are based on your body-identity, which is not going to last long.

If you are definitely going to die, what is the use of your mundane and spiritual life? All our activities are only to tolerate or forget beingness. You cannot prevent what is bound to happen. The only use of chanting of *mantra* and penance is to reduce fear with the hopes of divine intervention. Whatever may be your worry, your main interest is to sustain or tolerate beingness. We forget ourselves in continuous work and, when tired, we go to sleep. You come to know your existence because of consciousness, and

all your knowledge follows thereafter. You may call your consciousness as Guru or God, and without it there is nothing. Meditate on your consciousness or on self-love and forget everything else. Always remember that you are consciousness and not the body.

During the day you are busy and cannot remain alone. At night who sleeps? Is it not your consciousness? Before going to sleep, give attention to it. Whatever you think while going to sleep, these thoughts do their work. Just as seeds covered in mud emerge as trees, your thoughts while sleeping come to fruition. As you have taken an oath to follow the Guru's command, surrender to your consciousness.

Any kind of effort is of no use in our spirituality. This consciousness is self-luminous and it has appeared spontaneously. Your efforts to change anything will be with body-identity. They can only harm, without serving any useful purpose. Hence, give attention to that due to which you know the body. Your confidence of being is due to Atma. Worship It. This confidence doesn't need your belief. It is self-luminous. Your intellect is useful for all worldly activities. It may be great, but it is your own light. Never get trapped in it.

The easiest way in our spirituality is to chant 'Jaya Guru' mentally without a break. Never stop until you go to sleep. Then the chant will continue in sleep as well. If you become a true devotee, you are bound to be transformed into God. Sage Tukaram is not prepared for this non-duality with God. But this preference is only after Tukaram's Self-realization. He loves to continue His devotion.

Is your confidence of existence a matter of belief? Your existence is independent and it comes first. All your beliefs follow later on. Most of the people worship God or *Brahman*, but only a rare one worships consciousness by itself. How can you realize the Self as long as you are full of memories and thoughts? When you succeed in making friendship with your consciousness, your existence will be full of fun and bliss. In reality, consciousness is free of body and is blissful. There is no question of male or female there. It is irreligious to identify consciousness with the body. Are you not confident of your being first, that is, prior to having any other confidence in words, etc?

Develop a longing for Atma by leaving the mind alone. When there are words and their meaning, there is also the mind. Without words, where is it? While chanting ‘Jaya Guru’, if you remain awake, that state is better than sleep. Such devotion knows no failure even in mundane life. One who establishes in consciousness may stay anywhere, even in a cemetery, and that will become a place of pilgrimage. Give a thought to the greatness of a human body, which even Ishwara would love to have. Its content is more than that of *Brahman*. Who has made this world so beautiful? Are not human ideas responsible for it? You may act in the world as you like, but never forget the importance of your consciousness. There should be no breach of trust.

When you truly know Atma, your unborn nature becomes clearer to you. Your physical body being a part of material existence, including all planets and stars, their interaction cannot be denied. The situation at the time of birth is photographed spontaneously and that influences future events. Although an infant has no intelligence, it contains the photograph of its parents, which guides its future growth. A collection of these photographs is the destiny of the infant. This happening is irrespective of the sex of the infant. You come across many inventions in this world, but none knows the secret of photography of the worldly-situations in our consciousness. This photography continues for all the five senses, that is, hearing, touch, seeing, taste and smell. The secret of this is very difficult to comprehend, and those who succeed are the Unborn.

There were many incarnations of God, but each one had a Guru. A Guru is a must to help us realize our greatness. One who has full faith in the Guru’s words becomes a Mahatma. This can happen only if the consciousness gets inspiration from within. Hence, we do not insist on getting good response from everybody. Out of so many who come here, only a rare one gets inspiration to realize one’s unborn nature. Can you ever have the conviction to say that you are unborn?

The Seer is present, but He is not the eyes nor the act of seeing. He sees the world and nature, but He is not in them. One’s belief, to the contrary, only indicates one’s impure nature. Your dream world arises from you, but you accept being a part of it. It is only due to the influence of *maya* that you believe in your birth and desire complete welfare.

The so-called birth is due to *sattva* and it is the quality of food material. One who has the conviction of not being *sattva* is a *Jnani*. Out of millions of people, only a rare one has the conviction of not being tainted by any or all worldly activities. Give due reverence to these talks, which you are fortunate to listen to. That will bring happiness to your present life. You will get the help and service which is deserved only by Paramatma.

MONDAY, 9 JULY 1979

Don’t worry about the future

Guru-pournima is to remember the Guru on a specific full moon day every year. It indicates the fullness of Self. Every moment in the life of a Sage is an indirect worship. You cannot know a Sadguru with your consciousness. In fact, He is beyond recognition. An earnest disciple, who waters the seed of the Guru’s teachings, turns it into the tree of realization. Then, consciousness is seen as ever free. The Sadguru is beyond description, but we can meditate on Him as the eternal, desireless and unconditioned.

What do you rely upon when you act in this world? You rely on your beingness, which is not going to last long. Whatever your mind and consciousness knows, all of it is unreliable. Even if you are unable to see the Sadguru, He has made His treasure of the true and eternal available for you. The Sadguru is the unconditioned, who is one with *Brahman*. Those who are busy in their publicity are not Sadgurus. You must know the false as false, which you are not. Follow the Guru’s command and meditate so

that you will know the origin of your consciousness. Death is only a concept, which cannot be removed by imagination. You must become free of conceptualisation. Be faithful to your confidence ‘you are’. Then, there will be no need to worry about the future. Go to the source of this world, which has appeared spontaneously. There was a state when even *maya* was not and She accepts Her ignorance about that state. What exists forever is the Changeless. To know It, worship the Guru whole-heartedly and single-pointedly.

If you try to achieve anything by your activities, you will get entangled in them. That itself is the bondage. What are your worries other than those of your body? All your devotion and worship with your body-identity cannot provide you real tranquillity. Although all Sages are the expression of one and the same Truth, their experiences and appearances differ. But one cannot act or pretend as One. Consciousness which you have is bigger than any God or Goddess. Even these Gods cannot give you lasting peace. When you know the source of consciousness, you will realize your true nature as an ocean of tranquillity. When you know that you are not the body, your body-less nature becomes clear. When the feeling and emotions are cleared, what remains is pure *sattva*, full of *viveka*. This discrimination destroys all concepts and separates Truth from illusion.

There is no need to torture your body or to trouble your mind. What is needed is to get absorbed in your consciousness or to meditate on it. This gives rise to *viveka* of various kinds. When you thus get established in pure consciousness and meditate, you comprehend fresh meaning in the scriptures that you had already read earlier.

There is no thought without some self-interest, and that leads to bondage. Hence, encouraging good thoughts purifies the intellect, which is after self-interest. The self-love, which is in everybody, is pure love. If you get tired saying ‘Jaya Guru’, continue doing it silently. Guru means consciousness and calling Him means self-awakening.

Remembering the Guru is a sign of a great fortune. He is infinite, but He expresses through you as consciousness. All activities happen in the presence of consciousness, but after Self-realization it loses all attributes. It becomes *Nirguna*. When the consciousness gets purified and holy by ‘Jaya Guru’ chant, it becomes *Nirguna*. In the impure state, it was called *guna*.

Throughout His life, Krishna was busy in activities, but untouched by attributes. Is it not difficult to call someone as *Nirguna*, while one is alive and active?

All disorders and wrong doings are due to concepts and emotions. All worldly activities are based on emotions. I don't advise you to give up anything, but only know what is. The *rajas* quality in you will always expect some fruit for every action. What is your bondage other than your attachment to relationships and possessions? Due to *rajas*, your interest is more in others than in your own Self. In reality, there are others, including all nature, only when you are yourself present.

What is the indication for the presence of Narayana? Our consciousness is Narayana, in which the aspects, male (nara) and female (nari) are present. When the *sattva* quality is pure, it is termed Narayana. One's ignorance about pure *sattva* leads one to unhappiness. Those who realize their consciousness as free of attributes do not like living amongst people and leave for some solitary places like the Himalayas. The consciousness of the entire world is very active, but by nature it is pure nir*guna*.

The movement of your consciousness only indicates the movement of the Guru. This should always remind you of your closeness to the Guru. Without *prana*, where is the power to act? How can the Knower of *prana* be adversely affected by it? Always remember that the form of Raghava is like the space, and that is also our true form.

THURSDAY, 12 JULY 1979

One cannot pose as the Truth

You get involved in your actions, which bind you. When you worry about yourself, are you not worrying about the body? Whatever you may do as a body, that cannot give you peace. Truth is beyond imitation and you cannot pose as Truth. There are no Gods and Goddesses other than your own consciousness. None of them can give you lasting peace, which can be yours by knowing the origin of consciousness. Then you can be in an ocean of peace. When you realize yourself to be without a body, your formless nature becomes clear. When there is freedom from emotions, there is purity of the body-*sattva*. That promotes *viveka*, which helps one to be free of concepts.

Without disturbing the body-mind we have to study why we love to exist. Why should the ever-existent develop love for this temporary manifestation from the unmanifested? We have to meditate on

consciousness, which promotes *viveka* of various kinds. Stabilization in pure consciousness helps proper understanding of all that you read or hear.

All our thoughts originate when there is some action needed. You must think properly so that you become free of selfish motives. Such motives become a cause of your bondage. Everyone has love for being, which is pure. You must chant the 'Jaya Guru' *mantra* which can, initially, be audible to you. But when you are tired you should continue chanting in silence. This chanting helps to wake us up from our long ignorance. Consciousness is Guru, and our attention to it is desirable. The Guru is not restricted to a body but is all-pervasive and he is in you also as your consciousness. Consciousness is normally active, but becomes *Nirguna* after Self-realization. It becomes pure and holy by *mantra*, leading to the ultimate knowledge. During his lifetime Krishna acted a lot, but always remained *Nirguna*. It is not necessary that all *Jnanis* should have the same experiences. It becomes difficult to accept that *Nirguna* can also be active.

All troubles and confusion of the world originate from concepts and our emotional involvement in them. Our emotions are responsible for our activities. Giving up anything serves no purpose in spirituality, as that cannot lead to proper understanding, which is the main requirement. Our rajas quality, which makes us active, demands fruits of efforts. What can be your obstacle other than your involvement and attachment to your relations, friends and possessions? The rajas quality is responsible for involvement with memories and getting attached. You must always remember that your world is a light of your own vision and you see what you believe.

How and where to have the vision of Narayana? He is pure *sattva* and its quality is consciousness, which is present in both male and female. Ignorance about pure *sattva* leads to unhappiness. Those who recognize their consciousness as *Nirguna* lose interest in the world and prefer to live in the Himalayas. The consciousness of the entire world acts a lot, but at the root it is pure and *Nirguna*.

When you realise that any movement of your consciousness is actually a movement of your Guru, you are very close to him. What gives you energy and power to act, other than your *prana*? How can the knower of *prana* suffer from its bad actions? Never forget that you are like Rama and like space.

THURSDAY, 19 JULY 1979

Body is not anyone's real form

To consider oneself as a body is to be sick. Although difficult, it is necessary to know the truth of this statement. To be alive as a body is to be sick. A sick person gives too much attention to the body and has to take care of it. The same also applies to one who is over-conscious of the body. We are not much different from a patient in a hospital. Death is merely forgetting everything.

One who is in sleep, so far as Truth is concerned, has to be awakened. One who awakens others, how can He go to sleep? One who awakens others is always awake. The awakened disciple becomes like his Guru. How can you meditate on That which is infinite? On what expression of His will you meditate? Krishna was Paramatma itself, but was He restricted to His name and form? One who is easily disturbed by the meaning of words cannot be a real Maharaj. The word Maharaj indicates complete

contentment, which a pretender cannot have. One who thinks what to speak can make mistakes, but what comes from beyond the mind is always right.

The body-identity is a sickness, which demands special care round the clock. We want our existence to continue forever, but that is impossible. The consciousness struggles to exist, but it cannot remain. You do everything to keep the patient alive, but how can the sickness remain indefinitely? The experience of sickness has to go. All our activities continue while the sickness exists. The Absolute is unknowable and all the tricks of our knowingness fail to tackle It. We see millions of people chanting *mantra* or meditating – for what? Is it not to exist or to save consciousness? But it is the quality of food material. As consciousness considers itself to be the body, which is food material, it experiences the qualities of food material – which are hopes, desires and cravings. All our behavior falls in the category of Karma Yoga or the *Yoga* of action. Then, how can Hatha Yoga and Jnana Yoga be different? They are also *Yoga* of action.

When our parents are no more, how can they be useful to us now? Also, what is the use of our knowledge that our parents are no more? Similarly, consciousness is known and transcended by a Sage. How many will realize this and go beyond consciousness? It is like throwing away of the sacred thread of Brahmins by a sanyasi. One who has renounced the world is not his body and does not need the thread.

Whatever you may do, you cannot continue to exist indefinitely. Still every living being is trying to survive. What needs protection cannot be the eternal. That which has no second, what will you call It? It has no name. Is there any limit to expounding spirituality? What is prior to consciousness, can it be known by consciousness? Without leaving the body-identity, you are trying for welfare in both the mundane and spiritual fields. But body is very unreliable and it cannot be anybody's form. That which is responsible for the activities of the body is never seen to die anytime. It is the body-identity which gives rise to pride, and this results in unhappiness.

One who is always awake is a Sadguru. He wakes you up. When you are truly awake, you also become a Sadguru. One who follows his Guru's command need not take the trouble of doing spiritual practices. The word Atma means we ourselves. When *prana* leaves the body, there is final

emancipation. When there is consciousness, there is also time. You alone exist without a second. But you prefer to live and benefit by imagining presence of others, as you need outside support.

THURSDAY, 26 JULY 1979

You are consciousness in the body-juices

There were many Ramas and Krishnas who lived in this world, did their work and disappeared. Could any one of them change the nature of consciousness? Consciousness is the quality of the combination of *prana* and food body juices, made of the five elements. Why worry about your own births in the past? Why not consider the births of all living bodies, as a result of your own consciousness? It is said that you had many births, then why not investigate the reality of the first birth itself? Without the presence of this body, were you aware of your existence? In order to get an impression of your manifestation, the support of this body material is needed. What is the cause of the manifestation of an individual? What is it made of? Who exists prior to everything and where is he trying to go? When you listen to these talks you will come to know that your beingness is the quality of *sattva* and that is not you. You have to only see how your

consciousness has appeared, as that is the beginning of all your troubles and pains. You can forget all your other things.

One who becomes conscious of One's being is without name-form. Hence, one easily identifies with the body. We cannot exist without food and we are hopeful of always getting it. Paramartha means the ultimate meaning of spirituality. Then, we must find out the cause of consciousness and how it appeared. Why is a *Jnani* said to be free? Because He realized the cause of His existence and the meaning of its departure. When you meditate, can you forget your body? If you can forget being the body, will you remember you are?

What was your birth due to and how? When the body is ready, you are the consciousness in its juices. Then, how can you go to heaven or hell? Until you find the final solution, look into the cause of your consciousness. Your manifestation is actually due to the coming together of the five elements. Do you have a separate identity in it? When this becomes clear to you, you will know that your behavior is actually that of the whole world. The son of a milkman, that is, Krishna, expressed this as 'I am everything.'

Q: You say that *Parabrahman* is calm and steady. Then why does It create this consciousness and this world, etc.?

A: All this is your imagination. *Parabrahman* doesn't do anything.

Q: Maharaj, how much time will I need to realize? A: You have only to be free of concepts.

Your waking itself is the primary illusion and the main misapprehension. Even Ishwara is the creation of *maya*. Consciousness has to suffer all this trouble. At its bottom there is complete tranquillity. There are millions of states of the mind. There is no need to go beyond any mountain. You have to only give attention to your aperture of *Brahman*. You have been given all knowledge and it is left to you how you use it. After arranging for your marriage, is it necessary to give you further lessons? Hence, you have only to look into the cause of consciousness and your riddle will get solved. Is there any experience of forgetting, when there is no remembering at all? Hence, both are absent. There is none who is realized, but only Self-knowledge.

When a poet writes, there is a flow of words like the Ganges. He has described what *Brahman* is. All living beings act as per the meaning of

words or the sounds they hear. Vedas are full of words; hence a poet is equivalent to Vedas. Some are born with words. Without words do we have any information about ourselves or others? Our consciousness also depends on sounds of words. What is prior to consciousness is beyond all discussions. He has no complaints as there are no words there. The Sanskrit word for poet is '*kavi*' and here it does not mean any person but only a spontaneously appeared word. The entire world is its field of operation. *Kavi* means the manifested, which is vast.

Every one of you is a form created by a *kavi*. The Knower of *kavi* and his creation becomes Parameshwar. Your bondage is the result of hearing and the same can also liberate. What is your name other than the word selected by your mother? True knowledge of *kavi* leads to liberation. One who knows that millions of births every moment are one's own, is liberated. The entire poetry comes out of your consciousness. But all that doesn't last long.

Your concepts are your bondage. Hence, liberation should also be from concepts. All experiences are imaginary. Only a *Jnani* knows that all is completely full, which means there is nothing. The Stainless neither has the eyes nor the sight.

THURSDAY, 2 AUGUST 1979

The body is the main reason for activity

What is a subject or object? It is that which can be known, and one can behave as needed. The Sadguru is neither a subject nor an object, and it is the eternal *Parabrahman*. When we identify with our bodies, we call one small and another big. It is a fact that in this world we cannot call anybody small or big. Daily we do bhajan not of anyone other than of our own true form, that is, Sadguru.

One's behavior is as per one's trust. Sadguru's simple words are very difficult to understand. You have no experience to assign correct meaning to His words. In Sadguru, there is no beginning-middle-end. You have His company permanently, without being aware of it.

The body is the main reason for activity. When one takes oneself as the body, there is worship only for material gain and not for God. The quality of *Brahman* is such that there is no punishment, but only reward, even for wrong worship. There is gain as per one's emotions and feelings. How to

recognize *Brahman*? There is no need, when you become That. When you realize the meaning of *mantra*, you will understand what the Guru is. Due to identification with body none is able to complete *Yoga*. All obstacles are due to one's own concepts and not external.

The word *Brahman*, when split, indicates that there is speech only after the appearance of our sense of being. *Brahman* expresses as our sense of being. Our mind is a flow of words. Any person is bound to act as per the meaning of these words. You are able to utter the word *Brahman* only because of your beingness. When the sense of being becomes steady, all words vanish.

Atma must be present prior to all seeing. That is indicated by the word Adhyatma. The consciousness in body is the quality of *sattva*. The body may be that of a man or a woman, but sex doesn't apply to *prana* or consciousness. A *Jnani* is eternal. Time has an end but a *Jnani* is endless. Now, we are sitting here and three hours have passed. Time has passed but have we? When vital breath leaves the body, consciousness becomes non-conscious. Who came there and who went? None! The birth and death are imaginary.

You are studying scriptures, including the Guru's words, but are you living as per those words? You have more faith in your body and mind. Some spiritual teachers make prior announcement about the date of their departure. Such statements only indicate ignorance, which is not known to their followers. Coming and going are all concepts. Where can these people go? The ignorant imagine their future mentally, whereas a *Jnani* has no future. A *Jnani* is not His body, not His *prana* and not even consciousness. He never claims to be a knower and greater than others. It was our Guru's grace that I lost all colour and design and saw myself as formless.

SUNDAY, 5 AUGUST 1979

Self-love in body is the main trouble

The Knower in body is formless and cannot be seen. He is aware of everything. His existence is in name only and He has no needs. If you become one with Him, your desires will end.

You are aware of space, but it has an end. You must develop a conviction that you have no end. As long as you believe that you are visible, you will also have an end. When you go around the world, you believe yourself to have a form. As long as there is your form, you cannot have eternal peace. If you like to hear this talk, give it your full attention. If you listen correctly, your entire world will come to an end, but not you. There is no need to look for your true Self. It is enough to know that you are believing the false to be true.

It is true that after Self-realization your consciousness is of no use to you, but your company will purify it. Then people will come to see you and be holy. Then, you will come to know that you are not your consciousness.

Even so, people will worship your consciousness. Before realization you may become wiser by your material knowledge, but your body identification will not go; however, it should. Just as the house is mine but I am not it, consciousness is mine but I am not it. All visible beings have a time limit and you call the end as death. Even your use of ‘I’ indicates your body-identity.

Your name, form and consciousness combine to form *maya*. You are their Knower but, in reality, you have no self-consciousness. From this, you have to understand the true state. Consciousness has an end and one who is aware of it is its Knower. But consciousness is not aware of the Knower. The Knower got an idea of His existence, but he was not the idea but its Knower. Ignore all spiritual talk in this world, as people say anything that occurs to them. The human body is the best of all forms, but it can be the worst rubbish. Our beingness is the quality of food material and when it is about to go you say, ‘I am dying.’ The Immortal has the experience of being, which is bound to vanish, but the Immortal will remain forever. Consciousness comes to know that there is sickness but I, the Changeless, am unaffected.

A mother is unhappy to see an infant in pain, but she is separate and unaffected. Similarly, a *Jnani* is without any activity and steady. He is not consciousness and cannot interfere with it. You want knowledge which can fit into your memory, but memory is the quality of the five elemental food juices. When consciousness leaves, there is no self-consciousness. You say the Knower of consciousness also vanishes, but who is there to witness the absence of Knower? If you say, after consciousness nothing remains, then who will ask this question? What will you achieve by rejecting these words? Your fear of death will remain intact.

You are always comfortable with your idea of ‘I am like this.’ You always need some support, and if there is no support you will definitely say ‘I am entire *Brahman*.’ Only a rare one can remain without ‘I am’. When I say I am a Knower, that is for your information. Consciousness is the great *maya*, Jagadamba or mother of this world. For a *Jnani*, it is only like a shadow. All of you are spiritual, but what are you interested in during the whole day?

All your needs are restricted to what you know or remember. When memory of the body goes, how are you related to your wife? Consciousness is very intelligent and there is no limit to what it can do; but for a *Jnani* it is like a shadow. It is responsible for waking, sleep and happiness or unhappiness. When one is not this consciousness, where is pain and pleasure? When I am least concerned with consciousness, how am I affected by its relatives and friends? If I call someone a fool, I am only accusing my own consciousness, as all are contained in it.

If you continue to listen to this knowledge, you are going to be without any covering – be free of concepts. Remember this. Stop coming here if you wish to hold on to your concepts. Are not memories and hopes your bondage? Your body is seen by that which is in the body, and it is called consciousness. In the initial stage, we say consciousness is your form. It is incorrect for consciousness to identify with body. A *Jnani* doesn't accept whatever that is seen as true. People are not aware that the experience of the world results from ignorance. The knowingness in the body is created by pure ignorance. Ignorance is that which we are not. The ignorance that appeared was confined for nine months. Thereafter, it came out in this world. It was tasting milk, urine and excretion equally without any difference. Knowledge has appeared from ignorance, and it vanishes when ignorance goes.

You will get acquainted with your true nature by *Yoga*-meditation. The absence of self-consciousness is called *samadhi*. It is necessary to know what was confined for nine months, but even great sadhus also do not think about it. Who comes to know one's being? It is due to consciousness and *prana* that we become aware of our being. It is ignorance itself that takes all appearances as true. The word 'Guru' is very important and it doesn't represent an individual. The Guru is that due to which all manifestation occurred. In the beginning, know that you are not the body and remain as consciousness. If you find that difficult to practise, call it as Rama, Krishna, and *Brahman* and worship them as the Guru. This is the best practice. In order to propitiate your consciousness, worship it with full faith as the Guru. That is real devotion, which raises consciousness to the stature of God. You know your existence because of consciousness, but the Knower of consciousness is without self-consciousness. Our consciousness takes

many forms. The Knower of consciousness as ignorance loses His self-consciousness. It is very extraordinary to see the conviction of everybody that his or her own understanding is correct.

During the nine-month confinement, there was creation of ignorance along with waking-sleep and thirst-hunger. The self-love in the body is the main trouble. For calming it, all sorts of things are done by people. It is not possible to know the secret of self-love without devotion to the Sadguru. It is only through pure ignorance that there is creation of this great field called the world. All this is information about the consciousness, which is listening. Now, you are aware of your being which is also untrue, and as long as it continues you are bound to suffer. This knowledge is so simple and open that it cannot attract many listeners. People gather in large numbers where the teaching is complicated and difficult.

Just as fragrance emanates from the navel of a musk deer, the fragrance ‘I am’ emanates from within you. You should know its cause. The consciousness in body is quality of the consumed food juices and thereby you know you are. In case the supply of food is not adequate, then *prana* will be badly affected and your sense of being will vanish. Give attention to the listener – did it hear and whose information is it? At the right time you will have the Sadguru’s grace.

THURSDAY, 9 AUGUST 1979

...Then the trouble of birth-death will be over

Chidanand is joy of existence. Is it spontaneous or has it come due to your choice? Do you need information about how to obtain this chidanand? Our consciousness has occurred without desiring, but all other desires follow only thereafter. You are listening to this talk as if it doesn't concern you, but I am telling your information, which is also our own information.

Question: Maharaj, does consciousness have a beginning and, if yes, is it known to it?

Reply: Yes. You will know it when you stabilize in consciousness. That which is One without a second, what will It realize? We come to know our being and, to tolerate it, we need many things. We will be able to be comfortable with consciousness only when we have its full knowledge. Hence, dive deep into consciousness and remain right there. Then you will

know the origin of consciousness and also its ending; and only then will you attain full contentment. Your consciousness is always accompanied by *prana*, followed by mind. So, where can you go beyond the mind? You are always prior to mind. As you take yourself to be the body, with reference to it there is going here, there, up and down. Atma, or its knowledge 'Adhyatma', is prior to everything else. In Adhyatma there is Self-knowledge, which contains everything. The idea of going beyond is a great human error. Our body is merely food material, which is to be dropped one day. In body there is love to exist, which is chidanand. If you call Adhyatma as *Parabrahman*, consciousness can be called *Brahman*, which means everything. You are living as body, and will you die with the same understanding? You have willingly accepted body, which is full of blood and flesh, as your form. Chidanand is a spontaneous joy and not something attained by you.

The body is beautiful and attractive because of consciousness. In its absence there will be a very offensive odour. Then what is of importance? You are the creation of the body juices and you are alive due to body-*sattva* and these juices. Have you come from *Vaikuntha*, the abode of Lord Vishnu? By taking interest in spirituality, what do you want to become? At the root of your existence is the eternal Truth. If you have understood It, what is the use of any further spiritual study, except for entertainment? The various fields of arts and knowledge are also for entertainment. What is the purpose of your coming here? You must know what you are in reality.

The appearance of your body is the cause of all your doubts and questions. Otherwise, what was the need to talk? Every word of yours helps you to pass time. Our words entertain us, and the same can also land us in trouble. That which is prior to words is always unharmed by anything. You may ask me, what is the benefit of listening to you? All desires and actions for profits are short-lived. All your sincere beliefs will abandon you one day. If one lives very long, what will be one's condition? How long can one last when one is the creation of food-juices and one depends totally on their supply? Keep this in mind while loving people.

The appearance of this body is a calamitous occasion. It is like facing something totally different. Never entertain a doubt that as a result of listening to these talks your desire for family life will end. Only remember

that whatever you are doing will not last. A man and a woman are different shapes of food bodies. Hence, remember that it is wrong to call yourself a man or a woman. Only know that even your attention, which remembers, will not remain. How different are love and self-love? It is all right as long as people tolerate each other. Is there eternal love for anybody? Do you, at least, love yourself eternally? When you listen to this, you will give love the importance it deserves. Even then, love others more than your love for yourself. Whatever is spontaneous is always in order. It will be troublesome if you try to make changes and show undue mercy. If you increase people's lifespan there will be no limit to increase of population and then what will they eat? Can you promote happiness by showing mercy? A king is always feared in proportion to his greatness. Hence Sage Tukaram opted to remain as small as possible. There are devotees who desire poverty, to be as poor as *Parabrahman*. It is without any possessions. None can beat it in poverty and also in happiness-riches.

With the Guru's grace there is end of name and form. It is said that the Sadguru is *Parabrahman*, full *Brahman*. People talk about *Parabrahman*, but It is without self-consciousness. What is going to happen to whatever you guard carefully? It is all going to vanish. Remember this while loving others. After Self-knowledge, the five elements and three qualities all become quiet. Then, there are no mental modifications.

Parabrahman is that which was unaffected by even thousands of universal dissolutions. It supports all but cannot do anything.

The removal of our sense of being is called *Vijnana*. In every word of Ramdas there is affirmation of *Brahman* and also its negation. With knowingness there is taking care of the things we like and their worship. It is useless to identify with the body and try for its wellbeing. The knowingness is bound to vanish. Any interval is the waiting for a certain time. The manifested and moving can be witnessed but not the unmanifested and still.

Your consciousness has not come traditionally, but its appearance is sudden and uninvited. Space is the light of your feeling of being awake. Other elements follow thereafter. There is no creator other than the slightest waking. The concept of time follows space and we measure our lifespan. There is no understanding just by listening, but one has to go deeper to

investigate the waking state. You must know what waking is, as in it there are all appearances. Then, the trouble regarding your birth and death will be over. There is no such thing as liberation. Did you put in any effort to become conscious of your existence? No, because it was self-luminous. Without the Guru's grace you cannot know what waking is. But there is the Guru's grace as soon as one develops the urge to know what the waking state is.

There are many kinds of joy, but all are temporary. What remains when the joy is over? You may become great by chanting and penance, but the greatest of all is the knowledge of your own consciousness, which frees you from all experiences. When you meditate on an idol, your consciousness becomes steady for some time. As a result, one sees the desired visions. To see the form of idol in consciousness is called Sakshatkar or realization. But ultimately this is useful to know the root of consciousness. But this must be known while body and *prana* last. The One who has steady wisdom is called *sthitaprajna*. Devotion to the Guru is a must to know the cause of consciousness.

Atma is not born, but the states of waking, sleep, hunger and thirst are born. To satisfy them, a man has to struggle a lot. Nothing is true – it's only fun or a play. There is a need for *viveka*, otherwise one gets lost in misapprehension. In reality you are beyond all states. You are the eternal Truth.

SUNDAY, 12 AUGUST 1979

Body-identification cannot help remaining as Atma

The consciousness is witnessed round the clock. A *Jnani* is one who has nothing to achieve. He is in the non-dual state and always unstained. Such a state is beyond attention. When attention vanishes the ignorant calls it death. The appearance of attention lasts always for a certain duration.

You can describe millions of experiences, but the one who experiences is beyond description. Even after Self-knowledge you will continue to do what occurs to you and what you like. I am talking about the appearance of consciousness, which was not and will not remain. That which always exists cannot be described. One who claims to know Truth doesn't know It. The Truth is always silent. What was without waking and sleep, what can it know about the earlier events? The so-called birth is an appearance of the waking and sleep state. Your present experience is due to your

knowingness. Is that knowingness a man or a woman, black or white? How can you stop this knowingness? The knowingness which has appeared unknowingly, how can you hold it deliberately? The knowingness accompanies all the food-body forms right from an ant and worm to Lord Brahma. Not knowing is considered to be the other side of knowingness, but in the absence of the latter, there is nothing. The five elements and three *gunas* are the creation of knowingness. In its absence all vanish, but none dies.

A *Jnani* is the eternal Truth and you say that witnessing happens to Him, but He doesn't say so. When body and *prana* exist, there is knowingness. But this is a finding only after the appearance of knowingness and not before. What if there is no knowingness at all? The experience due to knowingness can go any time. The knowingness is of no use to know the Truth. The dream knowingness is for a few moments but appears to last for ages. The knowingness is neither a man nor a woman, and not even *Brahman*. It is nothing, but everything exists because of it.

People keep themselves busy going here and there, why? It is because they are uncomfortable with their consciousness. In one of the poems of Sage Eknath, there is a mention of a scorpion bite, which means knowingness itself. In order to get a solution to all your problems, meditate on knowingness.

Where are the highest principles? These are only words. If you comment about someone as a great Sadhu, I will say he is greater than that. I really know that he was never born. It is all only humour, which has no rule and regulation. When you listen to all this, you may comment that Maharaj is the greatest fool in this vast world. People may call me a complete fool or a complete man, but not in-between.

For the entire twenty four hours, we are aware of Atma. But it is not noticed due to our body-identification. Due to that, we fail to live as Atma. Every human being is full of knowledge, as per his or her own concepts.

Every spiritual Guru gives an initiation as per his own concept. This applies to even Rama and Krishna, etc. There are many religions and one would prefer to die rather than accept another's religion. In reality, waking, sleep, thirst and hunger are the only religion. There is agreement when feelings and emotions do not differ. In this world there are many religions

and each insists on its correctness. All your questions will be solved by meditation on your knowingness.

An infant is named by looking at its body. There is knowingness, which is then dormant. Your parents named you looking at your body, but now you have to rename yourself as per your new understanding. Because of consciousness there is *jiva* or the individual soul, but with knowledge it is worthy of being Ishwara. Hence, we come across the term Jeeveshwar.

Our bodies are nothing but accumulated food material. The mind is as per the quality of food-body. The consciousness is like space; that is, uniformly smooth without any breaks. We love that which we need most. Our normal love is not without a need. In order to know the cause of consciousness, we must solely meditate on it and forget all the rest. That can be called as mixing consciousness with itself or Atma with Atma. Your desires attract rebirth, which is not the case for the desireless. Your body is that of a human being, but not of Atma. One who knows what consciousness is, is liberated while alive. Atma remains without any action but gives power to *prana* to act. You must find out how experiencing happens and to whom.

What you see with closed eyes is Ghanashyama or deep blue or deep black. One who is absorbed in seeing Ghanashyama becomes free of all troubles. One who is purified by seeing one’s own true nature naturally becomes benevolent. Who can really be beneficent? One who sees others as oneself. Atma is one and the same in all, then on whom will you practise witchcraft? One who is devoted to Self becomes Atma of all. Now, you remain as consciousness and do not consider others as jeevas. If you recognize the worthiness of Atma, you will attain the same yourself. Look at others also as Atma.

Those who come to this ashram must have got guidance from the inner God. All actions are in His hands. Those who come have no rebirth. Look at all living beings as yourself. Be sure that there is no God other than Self. Worship It as yourself, without any desires and demands.

SATURDAY, 18 AUGUST 1979

Body is of a human being, not of Atma

While thinking about *Parabrahman*, thought merges into the blissful Self. There is bliss only until reaching *Parabrahman*. After reaching, all feelings and emotions dissolve. It is the completion of bliss, which is not bliss but beyond it.

Question: Maharaj, is there a proper manner of attaining *Parabrahman*?

Answer: Yes. One should be intent upon an alliance with It. You are asking about the manner of attaining Self, then tell me what is attaining Self? I don't use traditional words or language. You have to only see how you are. Your body is of a human being but not of Atma. When you are alone, you will come to know that your slightest being has taken the form of this world. It is the form of One who is conscious of One's being. You are limiting yourself only to your body, but the consciousness in it has occupied the whole universe and even more. The whole world has blossomed in your

consciousness. You are aware of your consciousness, but you take it as different from you. Hence, you have not yet realized the Self.

We have to see how we are related to the world that is seen. As long as you have the concept of being an individual, you will not get that blissful completeness. You are nobody's creation, not even of parents, but you are self-luminous. The whole world is your own body. How can you have parents? Your existence gives life to the world. 'I am a devotee', 'I am going to die and enter the abode of God' are all false concepts. You are free of all duties as an individual and also as the vast existence.

What you call as knowledge or acquaintance is the cause of your ignorance or misapprehension of Self. You have imagined responsibilities although you have none. This is due to your body-identification.

One who has gone beyond by proper understanding need not come here. On the other hand, people should go to Him.

Just as you cannot be your ornaments, you are not your concepts. The appearance of your sense of being is the beginning of duality. Prior to that, everything is right. Consciousness is a quality, but can its Knower also be a quality? You are freely uttering the words like *Brahman*, Ishwara, etc. but does it affect you? Don't consider knowledge of words as realization. It is wrong to imagine oneself as the Truth. These talks are only for the ignorant, as those who claim to be *Jnani*s may have headache thereby. Never claim to be a *Jnani*.

THURSDAY, 23 AUGUST 1979

Mind gives more pain than pleasure

There is birth of waking and sleeping states. Can I be these states? Hence, the Knower of this fact is the unborn. In this universe there are innumerable living beings, but they are all short-lived. When we die and the body rots, billions of worms are created. Thus, end of one living being gives rise to many, and life continues.

When does Atma exist? As long as the *sattva* food-body is available. With body comes its name, which goes with it. You always think about what others say. Do you think about your own Self? Our Self is beyond thoughts. How to search for consciousness? We use consciousness to search for everything else. With your birth, consciousness is already available and doesn't need any searching. Is this our birth? Or is it the birth of the states of waking and sleeping?

What do authors and poets gain other than the joy of writing? All the universal knowledge originates in your heart and its knower is

Parabrahman. In the no-knowledge state, It is pure *Parabrahman*. In this world there are no men or women but it is all a play of consciousness-bliss which has spontaneously appeared. This is all a play of concepts, and this world is alive in the nest of words. Are there no anger, greed, love? They are all false, but appear to be real for the time being. The thoughts are not your own, but they come from the outer space and express through all living beings due to food juices and *prana*. Paramartha begins where science ends.

Ask me any question even if there is a possibility of my words clashing with yours.

How to recognize a *Jnani*? How can you recognize One who has no form? Do the words of a *Jnani* have the desired effect? Certainly, even crying or meaningless sounds of an infant are effective. But what is the final result? Can we say ‘zero’? Not even that. Who is Ganapati? He is the first to be counted when the sense ‘I am’ begins. Everything else follows thereafter.

When the illusion of being or non-being is absent, it is *Parabrahman*. It is not empty but all-pervading and continuous. There is no ‘I am’ taste in it. The bliss of *Brahman* is seasonal. Why do we give so much importance to this world? The world is in our knowingness, which is important. Your love for beingness or the world is due to your ignorance and, with true knowledge, it will vanish. It is the mind which takes human beings for a ride. Use of mind cannot lead you to the Truth. The knower of mind is called *viveka*. The concepts that the mind is useful and the main doer are not correct discrimination. Our sense of being or presence is prior to mind, which has caused the former’s separation from facts. Do you come to know pain because of mind, or mind itself is pain? Beyond mind there is absorption in divine contemplation; hence, no pain. The mind is pain only, due to its identification with body. You are worried what will happen in the absence of mind. Then, tell me, was there mind in the womb or up to your age of four years or so? Did the mind help to develop your body-form? Without mind, who looked after you? The Knower of mind never worries about what will happen in the absence of mind. For you, mind is very important because you do exactly as it tells you. You will realize this when you apply *viveka* and be the Knower of mind. With mind there is more pain

than pleasure. You become unhappy without much of a reason and you are troubled until you die.

You should apply *viveka* to restrict your mind. When one's *viveka* knows that one is neither the body nor its *sattva*, one remains unaffected under all circumstances. But this becomes possible only when one is fortunate to meet a Sadguru and sticks to His words, ignoring all the other teachings. Accept only the Guru's sentence that *Brahman* has infinite names but you are That itself. The God is present where we are and He is seen as this universe. In our absence, there is no Bhagwan, no God. In the absence of our consciousness, there is no *Brahman*, no *maya*, no God and not even the individual soul. In reality, you are without name and form, but due to the impressions on mind of whatever is seen and heard, there is an identification with the body.

Your consciousness is the proof of the existence of Ishwara. You are prior to Him. The word Ishwara doesn't indicate an individual with a form, but it appears as the whole universe. If you live long and accumulate many things, at the end nothing will remain. If you live for a hundred and twenty-five years, your condition will be similar to an infant six to twelve months old. There will be excretion and urination without your knowledge. The long life will appear to be so cruel and you will be in a state of being ridiculed. Those people who are respected throughout this world are ignored in their old age. One should live only a limited life, if one desires to remain in the spotlight throughout one's life. You cannot change the nature of existence, but you can adjust yourself in order to minimise your suffering.

Maya means that which never happened. The non-existent felt that he or she really lived for certain duration. This is the story of mind. When there is no experience of mind, there are no requirements at all. As long as you are sure of your existence and your actions, your mind will trouble you. The consciousness is not an individual, but it is only the manifested knowingness. The body has a form, but does the consciousness, which gives you a feeling of 'I am', have any form? When did you first come to know your existence? Can you know it by reading any book? Are you the existence, which occurred to you suddenly, or are you prior to knowing your existence? The Knower of knowingness is far away from it. If your

behaviour changes in line with these talks, the completeness which is already there will be yours.

THURSDAY, 30 AUGUST 1979

No body-form, no ego

Question: Does a *Jnani* have consciousness? If yes, how?

Answer: He has consciousness but not as an individual. His consciousness is not limited to His body.

It is universal. In reality He has no name, but if the whole has any name, the same may be used. Your consciousness is the light, which appeared naturally in Paramatma. Your taking interest in spirituality or not does not affect Paramatma in any manner. Your imagination of being a separate individual affects you. There is consciousness in everything that is seen, and whatever you are conscious of is a creation of your consciousness. The consciousness appears from its Knower, that is, Paramatma. There is no need of liberation if you already have knowledge of the all-pervading consciousness. From the standpoint of a *Jnani*, none is in bondage. The people appear to be in bondage as a result of their own belief.

As a *Jnani* is not separate from us, He cannot do anything as a separate being. We benefit as per our faith.

You will become that which you insist to be. The universal consciousness cannot be held in captivity. The names of various Gods are its own names.

Only one who is sure of one's birth will come here. There is no possibility of the unborn visiting this place. Everybody tries to know a *Jnani* as per his or her mind-intellect capacity. The scientists can do research and invent in the material world, which has a cause. They cannot study and progress in the field of the causeless. You cannot get a grip on the *Parabrahman* with the help of the body. However much these scientists may try, their science cannot investigate the cause of consciousness. By chance if they succeed, their hopes, desires and cravings will vanish. Then, they will be free of even self-love and all their work will stop. All knowledge is old, but because of our late understanding, we think it is new. The word Bhagwan means light and Bhagwati means its behavior.

When death is so certain, why not know the Truth right now? The earlier you try, the higher the possibility of success. Every living being knows real love, compassion and tenderness only after the birth of its offspring. The case of Self-knowledge is also similar. Our feeling of having knowledge is like an itch. Your freedom from knowledge is real freedom. The Self-realized becomes useless to Himself. Whatever He receives is also useless to Him. To that state beyond all knowledge, all scientific words are useless. Science can achieve unbelievable things, but Atma is beyond it.

Your ego goes with the departure of your concept 'I have a form'. Then, what remains is pure consciousness. What you have is only your knowingness, which you can neither stop nor get rid of. One who is full of devotion for the Guru is closer to liberation. There is love for existence, and everybody silently insists on remaining alive. This insistence goes with Self-realization. You have the habit of assuming something or other, every moment. If thinking cannot be avoided, only think about your body-less existence. Your ego will not leave as long as you stick to your body-form.

Bhajans are devotional songs, full of description of spiritual experiences of advanced devotees or Sages. You must sing bhajans regularly, so that their meaning will manifest through you. This singing

removes impurities around the Self, and even these impurities are transformed into *Brahman*. Some who had the reputation of having Self-knowledge got stuck up in that fame. One who worships for the final liberation becomes helpful to others in their spiritual quest.

It is said that all living beings have their destiny, but where did it come from? It comes from their knowingness, which has appeared. You have got yourself buried in the attachment to your possessions and relations. Always remember how unreliable your existence is, which depends on breathing in and out. Don’t borrow confidence from others, but have your own conviction of Self. While singing any bhajan, utter every word of it correctly. Every word of the Sages is important, and meaning of the entire bhajan will become helpful to lead you to your Self-realization.

SUNDAY, 9 SEPTEMBER 1979

Body is not my form

The experience of the world is spontaneous along with your beingness, and it is not a result of your thinking. The Knower of knowingness is prior to it, and all talking happens in knowingness. This world is in space and you are before it, meaning, prior to it. Without your knowledge, your beingness is in food juices. Your affinity for listening to this spiritual knowledge is the result of your past good deeds and great fortune. In their absence, one would keep away this knowledge, which leads to death of the individual.

The vegetation is also *Brahman*, but speechless. The plants are conscious but without individuality. The dream-world that is seen finally merges into the consciousness. All *Brahman* is one, but it operates as the five elements. Meditate on your consciousness. Your consciousness is universal and all languages are due to it, but to whom does its witnessing happen? With consciousness comes love, the love to exist. This expectation

always accompanies consciousness. That is its nature. A *Jnani* also witnesses consciousness and is full of love, which is universal.

You may say anything to me. That will not make me angry, because the words are as if coming from a tape-recorder. Does it have intelligence? The primary illusion, which is a great power, is the tape. I have nothing to do with its activities. Your expectations are of an individual, whereas my expectations are universal. Your consciousness originates from food juices made of five elements. The food material always comes prior to consciousness. The consciousness means self-love and all its requirements. This consciousness is like the sweetness of sugar. At the end of the body, where will it go? Can it go to *Vaikuntha*? The ignorant people have heard about rebirth and they invite it like dream. For a *Jnani,* the consciousness becomes non-conscious when *prana* leaves the body. There is neither coming nor going anywhere. What was hidden in the presence of consciousness remains hidden after departure of *prana* as well. One who knows your existence has no name-form. Your consciousness and 'I amness' are not two. Your consciousness in body gives indication that you are, but outside your body it is universal consciousness.

All living beings may get liberation, but how will God, who is One, meet Himself? All that is known is false and unknown is the Truth. What do you wish to know? If you know what you are, your work is done. What is the duration of a moment? Suppose a millionaire's son loses his purse containing his pocket-expense for a week. If the same is found by a poor porter, will it not be his great fortune? In the same way, a moment of primary illusion covers a very long duration, in which several dissolutions of universe happen. *Maya* is like our mother, but should we hold Her? No, only know Her falsehood. *Maya* is the name given by the people. A newborn infant has no name. You name it as you like. All your experience is of the past. The Truth cannot be experienced. Can you become the Truth or pretend to be That? Can one act as Truth in a drama?

We always existed but did not know our existence. Our memory 'I am' suddenly shined like the appearance of the king of Yadavas', Shri Krishna. He is the king of all memories, remembering and forgetting. He is narrating His own experience of why and how His beingness appeared. Only listen without your mind and its disturbance. Never forget the Guru's feet, which

means movement of your consciousness. Do you remember how you appeared in this body-form? Did you have to walk any distance to arrive? When there was no walking to arrive, why talk of any path? Here, we don't talk of any path.

Maya means flooding of experiences, and its knower is Purushottam. He is not an individual but the Absolute. Your real being is separate from the news of your being. Presently, your consciousness is the news of your being. Now, your waking state is in operation, and the same can operate even in sleep-waking or in dream. This experience is called *maya*, which makes the individual soul work hard. The consciousness cannot remain steady until beingness is forgotten. All enjoyments are gross, but they become subtle. The mental modifications are subtle, but they take gross form. Subtle is that which can be felt but cannot be shown. All individuals are affected by the activities and behavior of the five elements. It is very courageous to reject the body as one's form. Have great respect for your consciousness, and don't forget it even during your worldly activities.

THURSDAY, 13 SEPTEMBER 1979

Develop inner faith in your immortality

To pardon others for their mistakes is possible only for the true devotee of a Guru. You love to exist, as your consciousness itself is love. The Knower of consciousness is ever awake round the clock. Our sense of being and love are not two. This love is not of one for another. Understand this.

Your knowingness is the proof of the existence of *Brahman*. It is similar to the nameplate at a residence, which indicates who stays there. As long as you are alive, never forget that Paramatma is at the root of your consciousness. You are not the body but what is within it. Your body-identity is the cause of your fall from a high state. This fall is not real but only your imagination. Your consciousness indicates existence of *Brahman*, and identification with the body amounts to increasing your sin. As a result, your craving for sense enjoyment is increasing. This is the reason why you are not in the bliss of Atma. The more you enjoy the sense objects, your craving to enjoy increases. When your mind and intellect get absorbed in

your consciousness, there will be complete contentment. With the Guru's grace, your consciousness will succeed in meditating on itself.

Any knowledge is without a form. Our consciousness is called *jnana* in Sanskrit, which means knowledge. It has no form, and its identification with body causes disorders. When we know that we are not the body, all disorders will end. As you are full of desires, your duality will continue, and you will have no time for Self. Have no desires, as they lead to conflict. You apply all your skills to be free of all needs, but that never happens. With Self-realization, all your worries about day-to-day affairs will end. When you develop the conviction that body is not your form, you will have complete knowledge of 'why' and 'how' the body was created from the five elements. All happening is an outcome of lack of intellect; and, while suffering, intellect comes in the picture. While listening to this talk, give attention to That which is aware of the listening. Then, you will be free of all your needs. Only a rare one relies totally on Atma. All living beings have faith only in their body. The fear that develops inside, exhibits outside in different forms. Be free of even the memory of being the body.

There is no death, but only the visible becoming invisible. It is the nature of consciousness that the invisible again becomes visible, which is called as rebirth. It is not an action of any individual. The consciousness doesn't have the trouble of coming and going. You should know your deathless nature. You should develop inner faith about your immortality. Let your consciousness know that it is neither visible nor invisible, but only due to it, things are seen. This doesn't involve any activity, but it is only making consciousness aware of itself. You desire happiness, and you do all your activities to achieve it. You enjoy doing these activities, but your ultimate finding is that you have only created one more obstacle in front of you.

My bliss is of the Self and not due to enjoyment of the external objects. Just as a child becomes young due to internal changes and not due to any external influences, your knowingness itself can make you really happy. Your consciousness has in it all the happiness and contentment you need. There is no need to search joy outside. One who is thus absorbed in consciousness, is in bliss, with no desires. Others are full of unsatisfied desires, and you can see the dejection on their faces.

THURSDAY, 20 SEPTEMBER 1979

Can the sun see darkness?

You only have your knowingness, and You are its witness. This knowingness contains the five elements and everything. Except memory of the body, what else do you have? All your pain and pleasure, *Brahman* or *maya* are in your knowingness. When you become body-less, all your problems will end. Finally, even 'I' doesn't remain. When you realize that nothing remains, you will deserve our salutation. But that should be your steady state. The Knower of knowingness is steady, without movement.

Your activities happen as per the meaning of words that you hear or think. If the meaning of words is not clear, what do you know or do? Do you have any definite indication of what you are? You think that you are an expert in the use of words and you use words accordingly. When you are without self-consciousness, you are spontaneously in the Ishwara-state.

The answer to any question exists prior to that question. Without prior existence of an answer, the question cannot arise. This means that all

questions arise due to *maya;* that is, consciousness. Without *maya* there can be neither the question nor its answer. The Reality has been ignored, leading to ignorance about facts.

Can you produce a witness to your arrival in this world? If not, how can you get a witness to your departure? It is all an illusion. You had no feet to arrive, and which feet will you use to depart?

It will become clear to you in future that whatever you are hearing presently is of no use. Can you tell how long your consciousness will last? Just as a stick is useful to a blind man, the names of various Gods are given to people and they serve as a support. With Self-knowledge you will see no difference between you and others.

Question: When consciousness and all its content vanish, the witness remains without any change. If so, why talk of ethics and moral philosophy?

Answer: You believe yourself to be a mortal and expect punishment after death, thus you are told these things.

Can the sun see darkness anytime? Hence, a *Jnani* sees everybody like Him – there is none in bondage, there are no seekers. All religions are a play of ignorance. When you worry, just see what you take yourself to be. Your unhappiness is like a package on which the word ‘Happiness’ is written. Prior to having your consciousness, did you have the slightest idea that you were going to have this consciousness any time? You must know that your consciousness and the world are one, so that you will also know that your world is of no use to you, nor are you of any use to your world. How can the Knower of consciousness be separate from it? It is similar to the sun and sunlight. Our consciousness is the cause of duality, which goes in its absence. Prior to waking up there is non-duality, and waking gives rise to duality. Without consciousness there are no others, and with consciousness there are many others. If the sun tries to go around its own light, its journey will be endless. Similarly, can you use consciousness to find the end of this existence?

Your consciousness is not small, but it is the entire world. You are not the consciousness but its Knower.

Your devotion leads to Self-knowledge or knowledge of *Brahman*. Some worship with this understanding and others, ignorantly; that is,

without proper understanding. Krishna says, ‘I see Myself as the world. Whatever you see in this world is My own form, which is not separate from Me. Those who worship Me with this understanding are My best devotees.’

You are listening to this talk, but what are you going to take away with you? The company of your consciousness is responsible for this calamitous occasion, with the appearance of body and the need to listen. Your consciousness is infinite, beyond all numbers.

Who is it, other than consciousness, which knows that I am a man or a woman? Rama and Krishna were real seekers, who were later on called incarnations. They had worshipped consciousness as their true nature. Others meditated on their idols. You may continue your activities as you like, but never forget to put into practice the Guru’s words. He has called you *Brahman*, which should be as easy as accepting the name given by your parents. You will not forget that name until you die. Why not accept the Guru’s words equally easily?

The Self is blissful and needs no external entertainment. Prior to your death you should know that you have no real coming and going. If a mirror is clean, the images in it are clear. Similarly, with pure consciousness you will see the world playing in your consciousness. For a true devotee, there is never a fall but only progress towards perfection.

THURSDAY, 27 SEPTEMBER 1979

Nirvana means...

Our consciousness is the quality of *sattva* – the food juices which make our body. Due to aging, the intellect becomes weaker day by day. Just as there is fragrance in a flower, there is consciousness in the food body, which identifies with the body and calls itself a man or a woman. Without food body there is neither *prana* nor consciousness. As long as we do not know what we are, we are bound to suffer as a body. What will happen if you realize that you are neither the body nor the consciousness? Do you have any control over *prana* and consciousness so that you can continue them as you like?

Nirvana means the final dissolution, when the consciousness becomes as if not. Without consciousness *sattva* doesn't know its existence. One who knows the origin of consciousness, its sustenance and dissolution is the real knower, who prefers to remain silent. Can any of your activities disturb the

space around you? How then will the *Nirguna* – the Unconditioned, without attributes – be affected by anything?

In meditation, when the consciousness is benumbed, that state is called as *samadhi*. There is no mind, and the presence of body is also not felt. In the Nirvikalpa Samadhi there is no consciousness, but it can come back as long as a healthy body is available. In the absence of body, who will come to know? That also applies to Brahma, Vishnu and Mahesh. These are the names given to knowingness. It is irreligious to identify with the body or with some concepts. Those who realize consciousness as their form, they become like Gods. Our true religion is to realize the Self and live like That. Such a person is a *Jnani* and He alone is the Guru. Others are only teachers of philosophy or promoters of good work. These people are only in the field of the mental modifications without true knowledge of the consciousness, which is prior to mind. One who lives as the Self does not suffer the trouble of birth-death. As long as one has to defend one's position, one has not attained. Hopes, desires and cravings always accompany the body-identity. Only a Sage knows the true Dharma of the Self.

You hear not by ears, but due to consciousness. Without a body there is no consciousness. In the Self there is no duality, hence no relativity. As long as one believes in death or in leaving this world, one has not transcended the illusion. It is wrong to expect Self-realization, as a Sage says expectation keeps it away, and there is eternal oneness with It when there are no expectations.

Following the Guru's command is a great service to Him. Hence, always keep Self in your awareness.

SUNDAY, 30 SEPTEMBER 1979

Be vigilant before the body falls

You know your existence because of your consciousness. Mind always accompanies consciousness, as it is its language. Mind doesn't know that you are not the body, but that knowledge is contained in consciousness. As your mind is bound to be there, in its presence be aware of your consciousness. Without taking help of the mind, you have to witness your consciousness to find out what you are. Let the mind do its work; you have only to be sure you are not that. If you feel that you are getting lost with the mind, remember that consciousness is always there prior to mind.

You must have faith that Atman is your friend, your Guru. Then, all your difficulties will be solved by chanting or repeating the *mantra* given by the Guru. Let your mind worship Atman, so that the two come closer and there is friendship. This will improve the mind and will receive all the help from Atman. When the two unite, there is *samadhi*. Mind is the language which

leads to activities. When your need for Atman increases, the mind gets purified. Your mind should be kept busy by repeating the *mantra*, and, forgetting the body, your attention should be centred on the Self. You are not the body, and as long as your mind believes you to be the body, it will be out of control.

Chanting the *mantra* by constant repetition is a typical Indian method, which may not suit the foreigners. For them it is not compulsory. Your consciousness is Atman, which has control over the mind. Your body-identity fails to have that control. When mind comes to know your formless nature, it slowly comes under control. It is very fortunate to see shining white light like a diamond in meditation, which is termed as an astral or ethereal body. That leads to Self-realization. The body functions by the power of that light. It is very great to have body-less consciousness. Such advanced seekers can continue meditation comfortably without need for sleep. The meditation on Atman is not anything other than your own Self. In your free time, don't give attention to thoughts but only to Atman, and hug It. You may use any method to give attention to consciousness by itself. By meditation you may develop the ability to see the past of people or know about their present and future. You must keep quiet without exhibiting your powers. These precautions are unnecessary after confirmed Self-realization, when there will be no doer and things will happen as needed.

Although your anxiety for your wife, children and business is natural, the same should stop and be replaced by your care for Atman. There are rules and regulations for controlling indulgence in sense objects, but there are none for interest and absorption in Atman. You depend too much on the mind and declare it to be out of control. Hence, don't give attention to mind but to the Self. By forgetting the body and its name selected by your parents, tell me your true name and all your information. No reply is the only reply to this. No speech or only silence is the state prior to consciousness and meditation. While meditating, do not imagine any image or form. Meditate on the formless.

Question: While repeating the *mantra* silently, where should our attention be?

Answer: Where is attention? A part of the mind is always present in attention. If you take yourself as the body, it is nothing but a machine producing rubbish and hell. Sages say that a human body is the best in creation, without which *Parabrahman* cannot be attained. In the past, only human beings have realized the Self. What do you achieve in life other than some entertainment? Is there any contentment there? There is only worry and unhappiness.

You forget the self-luminous God inside and identify with the body. Hence, Yama, the God of Death, finally takes charge of you. In reality, your true nature is the soul of Yama Himself. You may perform all your activities but never forget the Self, which is never your body. Your wrong identity doesn't allow you to remember the *mantra* and do meditation. Forgetting the dearest Atman, you spend time in entertainment, but everything is going to leave you one day. Drop the body-concept and realize being *Paramatman* now itself. In millions of people, how many are really interested in finding their true nature?

When you need no effort or reminder to be your true Self, your work is done. When you are sure of not being the body, your ego cannot remain. Is it possible to destroy Atman, which expresses itself as consciousness which contains all the five elements? The Self-knowledge is so great that millions of people struggle to prostrate at the feet of a *Jnani*. As your existence as a human being is invaluable, never think of committing suicide. The Atman inside can show its power anytime. Those with true knowledge have always remained alert. Once it becomes clear that you cannot be the body, but your nature is like light, there is realization as *Brahman*. Your conviction should be of being the Self only. Atman is That, whose nature is full of great light.

Be alert well in time before the body falls. After Self-realization, the concept of death will be no more.

SATURDAY, 6 OCTOBER 1979

Birth means the happening of waking and sleeping

There is no question of getting attracted to relatives, as one must have no love, even for the body, and one should be separate from it. There will be no progress as long as you stick to your body-identity. We must meditate on our true form, which is not the body and which is invisible. Once you realize your true Self, you become the entire world and then you may love anybody.

Question: When the body-identity goes, is there any neglect of food-intake?

Answer: No. But there is no attraction to food. As there is contentment, there are no cravings. Unlike other animals, human beings go on imagining things throughout the day. Without giving attention to thoughts, keep your attention on Self. When all other things are ignored,

your attention remains on Self alone. Your attention is always as per your real interest. Loss of interest in everything else makes sole attention on Self possible. The thoughts which attract you do not allow you even to sleep. Sleep comes only after you forget everything.

Where is the duality? It is there because you believe in it. Does the sun think itself to be separate from its rays? Before becoming a *Jnani*, become one with your consciousness. Then *maya*, *Brahman* and Gods will be known as an illusion. The signs of a *Jnani* are known only to a *Jnani*. Is unhappiness separate from consciousness? They are always together. Is there unhappiness for a body, without consciousness? As you are the witness of consciousness and unhappiness, you can remain unaffected. You must have that conviction.

Birth means the happening of waking and sleeping. As these two are states, birth is also a state. This means, in reality, only states are born. The knower of this fact is called a *Jnani*. What is called true knowledge is totally different, which is beyond your consciousness. In the waking state, to unite waking and sleep, is *samadhi*. For Self there is no *samadhi*. Your intellect is a play of concepts. Our consciousness is a string on which the kite of concepts flies. A *Jnani* actually sees how His consciousness dissolves. The departure of consciousness is like the light getting extinguished. He observes Ishwara clearly and also His dissolution. Other people worship Ishwara to receive His blessings and for their well-being. That is the difference between the ignorant people and a *Jnani*, who is a rare occurrence. One who sees the end of Ishwara has no end for Himself. Others fear going to hell and wish to enter the abode of Vishnu.

The real Guru wants you to surrender your Atman to Him. People agree to donate their bodies but not Atman. If you wish to be a *Jnani*, surrender of Atman to the Guru is a must. A *Jnani* is not His consciousness, and He is ever-existing or beginningless. As consciousness cannot know a *Jnani*, He cannot find a witness. As you progress, you will come to know the origin of existence, its time and manner. I have acquainted you with your true nature as Atman; further work has to be your own. After getting a couple married, your presence is not required for further guidance. Once you have full knowledge of your consciousness, there won’t be even a trace of worry or anxiety.

SUNDAY, 7 OCTOBER 1979

Knowingness itself is misery

I don’t talk on scriptures or try to help you conduct your family life. I only talk about That which is listening now. If you see and know what you are, you will remain untouched by happiness and unhappiness. Whatever you may do in this world, it will all remain incomplete. It is because all experiences are incomplete. One who sees oneself completely, sees all worldly activities like laughing, crying, or displeasure as mental modifications which happen spontaneously.

Birth denotes the appearance of consciousness, which is the quality of *sattva* or food juices. It is the beginning of trouble, which was absent prior to birth. One may progress as much as one likes using consciousness; it is all going to vanish. Even the great Krishna had to drop consciousness one day. You love consciousness, but it is difficult to tolerate it. All your activities are only meant to tolerate it. Sage Jnaneshwar took *Maha-samadhi* when he was only twenty-one years old and ended all trouble.

Consciousness manifests in various forms as per your choice, belief and worship. It is like the Kohinoor diamond, but time-bound.

Krishna had declared that He was everything and His greatness was recognized by almost all the rishis and munis of those days. Even then He had to drop His body one day. We come to know our existence unknowingly. Is it full of joy or misery? We always see people filled with worries. There is worry about children, grandchildren. There is worry about their welfare. Just as there is a descent of milk into the udder of a cow from maternal yearnings, a Sage utters words of sympathy and guidance for the benefit of the suffering people. It may be possible for you to get full information and knowledge about even rare pearls and diamonds, but it is very difficult to get acquainted with the primary illusion. Only a rare one, amongst millions of people, can be a helpful guide to know *maya*.

Is there painless knowingness even for a day? It means pain doesn't come from outside, but knowingness itself is misery. The only remedy is to investigate the origin of knowingness – the when, why and how of it. Some so-called *Jnani*s are more worried and in pain now than before realization. It means they have not yet investigated the root of pain. All your knowledge is only after the knowledge of your own body. It is said that there is death, God of death and fear of everything. It is also said that there is presence of God. All these things affect you if you believe in them. If you don't believe, you are unaffected. Is there any design for the Eternal? Even great people are perplexed about it. Some great people have announced the date of their rebirth. Is it real knowledge? As long as there is *maya* even in atomic form, She will not allow true knowledge. Just as the sun doesn't know darkness, a *Jnani* doesn't see birth of anybody. Hence, whatever we see or whatever appears is all a drama.

Is there anybody who wonders how we come to know 'we are'? What is the cause of knowingness? What is the cause of birth? Without investigating these details, some people are meditating for hundreds of years. You are not the body and not even the space. You have to only know directly what the fact is without discussing with others. Let them believe and do as they choose. We do not have to drop our consciousness, but only know what it is due to. You are not in consciousness but prior to it. When consciousness is bound to go, a *Jnani* doesn't know why to be afraid and

worry. Our consciousness is the quality of food material, and it is *Brahman* which comes to know that it exists. After Self-realization, one goes beyond all rites, observances and even beyond Lord Brahma. As long as you have any profit motive and greed, be sure you are still sticking to your body-identity.

The knowledge of *Brahman* means our own true knowledge. The word *Brahman* is used for practical purposes. To begin with, there is consciousness followed by the mind, intellect and individuality. Without consciousness there is no need and search for happiness. Why should the need begin after the arrival of consciousness? It is because consciousness itself is troublesome. You love consciousness, and you may call it happiness or joy as you like.

You have to know what you are in reality. You are always separate from whatever you know. When both become one, there is non-duality. Our consciousness is always afraid, as that is its nature. It is wavering, and any movement gives rise to fear. In order to make it steady, you must have trust in the Guru, in Ishwara. Consciousness is not the Reality but its expression, its image.

If your devotion to the Guru is firm, your consciousness gets liberated while you are alive. You come to know your existence which is the cause of fear. What is beyond fear is the Eternal. You are afraid because you are not aware of your fullness. Let your trust in ‘Jaya Guru’ *mantra* become firm, so that all your fears will be totally banished.

THURSDAY 11 OCTOBER 1979

Be a witness of thoughts

We know ‘we are’ and the same is called as knowingness. It is formless or invisible. Everybody has to do something in order to tolerate knowingness by forgetting it. While searching for the various alternatives for forgetting knowingness, one proceeds towards Nirvana, when knowingness is no more. A Sage is the most selfish, as He is himself the Self. He distributes His gain or His attainment to all and nothing remains with Him.

What you see in the world is only use of words as per tradition. All the religions are only expressions of imagination and emotions. What is present in the body is very extraordinary and unpredictable. You cannot say how it will get propitiated and when. Hence, under any circumstances, refrain from committing suicide. The human body is rare to get, even for Ishwara. As a *Jnani* realizes the eternal, ever-existent Self, He doesn’t need any favour, even from Ishwara. No memory can disturb the contentment of a *Jnani*. The ignorant worries too much about his relatives and friends. If they are going

to survive only if you feed them, did you help them while growing in the womb?

If you don't come to this ashram, you are bound to die one day with unfulfilled desires. On the other hand, those who visit here will be free of desires.

Question: Maharaj, if I surrender to you, will you take me beyond? Answer: If you are attracted to what I am, I will take you where you want to go. Wherever you may go, if you remember my words, that itself will do all your work. Then everything will be done by Me, making you free of all duties.

When you know a person there is a possibility of friendship or enmity with him, but what if there is no acquaintance at all? Those whom you don't know, they are all good for you. To begin with, there should be earnestness to know the Ultimate Principle. Then one becomes a serious seeker who is prepared to follow a Guru whole-heartedly. Then one attains the form of God, which is to be surrendered, or the same happens spontaneously. One who is aware of *Brahman* most naturally, that is, without any effort, is in the *sahaja* state. Such a *Jnani* has no use of words for Himself.

The other day there was a lady visitor from abroad who was guided in a vision by a thousand-year-old *Yogi* named Babaji, to visit me. The *Yogi* told her to meet Maharaj first and then come to Him. Babaji is a *Yogi*, who is space-like. I want to ask Him: although space-like, you still have a separate identity. Are you able to make any changes in the worldly affairs? If not, why are you carrying on with your identity? If you have known the cause of your separate existence, what is the need to continue it? Many incarnations of God have come and gone, could they control the creation, maintenance and extinction cycle? Where was this *Yogi* when there were great calamities in this world? What could He do? Once a *Yogi* reaches the aperture of *Brahman*, He declares the world to be an illusion. All this will become clear only to those who have taken 'revenge' on themselves by looking into their own cause. What is supposed to be born is self-existent, without any creator. It is ever-existent and beginningless.

None thinks about oneself, and all are followers of emotions and traditions. Only a rare one goes to the Source in the reverse direction. Is there any light bigger than the light of your own being? You may be as bad,

as blind to take yourself as the body, but what are you in the light of Atman? Who comes to know whether the mind is quiet or disturbed? Hold that firmly. If you give importance to thoughts, that will disappoint you. Be their witness. That Principle is aware of everything, itself remaining unnoticed. Remain as a witness, as you are not whatever appears or whatever can be seen. You are never a doer; you are a Seer, a witness – remain like that. That is your penance. All your present experiences are due to your sleep-state. It is similar to a king dreaming to be a beggar. The king is not aware of his sleep and is certain he is awake. That makes him beg for food. When the dream is over, the king is back on his throne to rule.

What are you in reality? You are not the body, not even your knowingness. If you remember to be the witness of knowingness, there will be no need even to meditate. What is important is the inner experience of being Atman. A true devotee becomes one with Ishwara, and his devotion continues with that conviction. *Paramatman* Krishna assumes all responsibility for the happiness of such devotees. Krishna says ‘Repetition of *mantra* and penance are not enough to attain Me. My real devotee doesn’t believe in anything other than the Guru’s words.’

Always remember that your consciousness is the form of God. Then there will be no need to visit any temple. You should not share your profound or occult experiences with others. Your communion with God should be such that first He listens and then you. Also, if He is silent, you too cannot utter a word. Let this be your normal habit while acting in the world.

The sun and stars are millions of miles away; even then, they are seen in your light. This is the light of the Atman in your heart. This is the great capacity of that infinite and boundless Ishwara. How can the individual soul do that? There is no need to express your greatness to others. The happiness is nothing new to God, as that is His eternal nature. In the absence of self-confidence, there is no happiness even to the rich, possessing everything. If you are a true son of a Guru, don’t discuss your spiritual experiences with others, but reserve them only for God or Guru. Your secret knowledge will be of no use to the ignorant, who will only try to spoil your progress by their own concepts.

God tells His devotee, ‘You have no death as your death means my own death. How can I die, as I am the deathless Atman?’ You may go anywhere without any fear, as any calamity in your life is an adverse time for God Himself. In case of any trouble, chant ‘Jaya Guru, Jaya Guru’. Your consciousness itself is Ishwara and because of His presence in you, you come to know you are. You must believe that your consciousness is God or Guru. Instead of telling your secrets to others, keep them before your inner God. Remember that your conviction should become pure and stainless. Hence, you have to take necessary precautions.

THURSDAY, 25 OCTOBER 1979

Our mind asserts our existence

The ordinary man cannot understand this spiritual subject. Even so they come here. One who believes in the reality of this world and wants to do certain work, requires more and more life. For me, this world is an illusion and there is no work to be done. Hence, there is no question of living more. The knowingness is very small but one's experience of existence is very big. The human form is very rare to get, hence don't waste it by committing suicide.

In *maya* there is self-interest, but not so in Ishwara. Ishwara has nothing to achieve for Himself.

Is consciousness your own creation? No. Then how can you get rid of it? You have to only be aware of consciousness. If anybody talks about the greatness of some Mahatma, I tell him that He is much bigger than that. Why? Because, so far as I know, that Mahatma does not exist at all. What is it that occurs to you prior to anything else? First is our consciousness. Who

becomes conscious of his being? That cannot be said. We name Him as Ishwara. It is similar to naming a newborn. What is its name? Some name is given for practical purposes. These questions and answers are a dialogue between Ishwara and *maya*. The facts remain the same. Some devotees see different things in dream. Who sees all that and how? Like movement of air, all that is an entertainment of the power of consciousness. There is nobody present there. It is all very simple. We are not whatever we think we are. If we think we are *Brahman*, we are not that. Leave the question 'Who am I?' and only find out 'What am I?' When we ourselves are not, what is the use of Ishwara and *maya*?

How can the transitory know the Everlasting? What is transitory? Your consciousness is transitory, and One who became conscious is the Everlasting. There is pleasure as long as consciousness is busy. Otherwise, it is painful. It is correct that the world is a sight of love, but there are three sorts of afflictions incidental to created beings. These afflictions are psychical, physical and those brought by fate. What is the use of love? Is it not to be free of pain? Only understanding the meaning of these words is meaningless. Your sense of being that has appeared is itself false. Why then talk of ego?

I don't give any guidance to people. If somebody likes these talks, that itself is the guidance. Can anybody in this world claim to know the Truth? Do we have any power to continue our existence? Do you have any control over your consciousness? On the other hand, we came to know our existence only after the arrival of consciousness. Before learning from your parents, what did you know? Without referring to your parents, tell me where did you arrive from?

Our childhood means ignorance, and the same poses as knowledge, when the body advances in age. It means your knowledge at present is ignorance only. Your memory of being the body should vanish completely. Only then your condition will be like my own. In order to remove the body-identity, meditate on your consciousness. Without you, there is no mind. Mind is the language of our being. When the consciousness exists, there are many other things, and there is nothing in its absence. Prior to consciousness and after it, there is nothing. Consciousness is ever-existent in different forms and is all-pervading. But it has no individuality. Hence, it

can be as Brahmadeva or even as a worm. The world appears in the light of consciousness. There are no individuals but expressions of consciousness in different forms. With consciousness there is also its Knower. Both appear together, out of which One is uncreated and the other is created. None of the individuals has any control over the existence of one's form.

In the original stable state there was an untimely movement, which has resulted in consciousness of living beings. All of us have appeared in different forms not due to any action of ours. Consciousness which has appeared has to suffer, and there are no options available. We have no control over our being and its extension; not even Hari and Hara can exist indefinitely. Your form and its appearance are changing continuously, and finally nothing will be left. Then what is the point in your believing yourself to be like this and like that? None is interested in knowing directly what one is. This is due to *maya* and her influence. It is an illusion to be proud of being the body. Your ideas about yourself are going to ruin you. What is prior to any imagination is perfect. If we are really everything, will there be any pain for us?

All the prescribed duties are applicable only to those who identity with their bodies.

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THURSDAY, 1 NOVEMBER 1979

There is nothing before and after consciousness

You think yourself to be the body. That memory of yours must vanish. Then, there will be no difference between you and me. That can happen by meditation, which means to be with consciousness, free of thoughts. Mind is nothing but our thoughts, and it accompanies us. With consciousness, everything else appears and, without it, there is nothing. The appearance of consciousness means our coming to know our existence, with which the world appears. There is nothing prior to consciousness, which is vast and ever-existent.

Consciousness has no individuality, and it may appear in Lord Brahma or even in a worm. In its light the entire world appears. It gives life to various forms, which have no individuality. With consciousness there is

always its knower, who is ever-present, but the former appears and disappears.

With the appearance of consciousness there are various experiences of life including enjoyment or suffering. These continue as long as the form is living. No form is permanent, including those of Lord Hari or Hara. None has control over his or her existence. You have appeared in your present form spontaneously, without doing anything and even without your knowledge. All that is known by you is going to vanish when *prana* leaves. When you believe yourself to be the body, you are bound to do your duties and other actions. In this entire happening, what are you really? It is due to *maya* that almost none tries to realize one's true nature. In the original motionless state there is a sudden disturbance resulting in the sense of being of some living form. You are in illusion because of your pride of being the body. That misunderstanding harms you. When your imagination about yourself drops, what remains is your true nature. In the company of others, including your concepts, you experience unhappiness. Can it remain when you are alone or all-one?

THURSDAY, 8 NOVEMBER 1979

You are not the mind

Our bodies are the forms of food material. Hence, knowingness in the body is only material knowledge. This knowingness identifies with the body as its form and makes various resolutions for becoming happy. This only results in unhappiness. Hence, make use of the body knowing fully well that it is not your form.

In reality, you are not born at all. In order to know why there is no birth and how, you must meditate. Dhyan-*Yoga* is to be with your consciousness, free of thoughts. It is the effect of *maya* to believe the birth of the body as our birth and its death as our death. What is in the body is only an image of Atman. In reality, Atman is never born, but there is only an appearance of consciousness. When the collection of food material takes a concrete form, that is called a body. Identification with it results in hopes, desires and cravings, which lead to unhappiness.

The birth of our bodies has happened in our absence; hence, we have no experience of it. Due to body form, one experiences being a man or a woman. That experience is absent when the body is not, and then there is no *sattva* or its quality of consciousness. When one investigates one's reality as per the Guru's words, all of one's imaginations and beliefs will vanish. Finally, we will know clearly that we are not even the consciousness in the body, which is the quality of *sattva*. While living in this world and in the presence of the body, one sees oneself separate from the body. That itself is the experience of being liberated and being unborn right at this moment.

A Sage or the liberated one never takes Himself as His body. That is His nature. All the activities of the mind are of the mind alone, and not of its Knower. Let your mind be convinced that your birth is only a trouble, seen in a dream. You are not the mind, and all its activities come in your awareness. You must continue to repeat the *mantra*, which will purify the mind. A pure mind will obey all your suggestions and instructions. In short, you have to become a Guru of your mind and slowly guide it towards the Self.

SUNDAY, 11 NOVEMBER 1979

What is meant by '*Jnani*'?

When a Sage is alive, He has to face all kinds of trouble, but on His departure, His idols are installed and worshipped. The reason is obvious. People cannot accept the new, but they give recognition only to the established and the famous.

After Self-realization, there is a loss of individuality. The condition of a *Jnani* is identical to what He was prior to His existence, during His existence and also after His departure. The Self is the same without any change. The consciousness has now appeared and the same is bound to vanish. In spite of this, all human beings desire and struggle to get lasting happiness. The root of existence is a child. And what is the end? All this is to be realized. Thereafter, knowledge is neither to be used nor misused. Whether you like it or not, you have to enjoy or suffer what is going to happen. You have no choice in it.

When the common man comes in contact with some great personality, that memory is so valuable to him. For a *Jnani*, no acquaintance is of any value. A *Jnani* doesn't have even the slightest idea of using His influence over others. What is meant by a '*Jnani*'? It means nothing. He has no name, no form and He is nothing. A *Jnani* is a knower of consciousness, which is a quality of the five elements. A *Jnani* is the knower of consciousness, and all needs or requirements are on the level of consciousness. A *Jnani* is beyond it.

You have come here and you are sitting here. As long as you are here, you are bound to hear these talks. It is not necessary that you are enjoying these talks. We know we are and there is a mind, which is present and active. The consciousness and mind are present in various forms, which are given different names.

Someone earns a large sum of money, takes it to his hometown and constructs a modern house there. As soon as the house-warming ceremony is over, he dies. As there is no heir, all his property, including that house, is taken over by the government. This is all a play of *maya*. It is not suggested that there should be no activity at all. One should always look into the future and consider what will be our condition then.

As we realize ourselves to be the Self, our utility for ourselves is over. This fact is known to the *Jnani*, and all these facts apply to you also equally. Most of the Mahatmas are ignorant about these facts and, even if they know anything, they maintain secrecy about it. They involve their disciples in various practices and work, without telling them that all this labour is useless. In the physical world there is competition, which gives people a zest to live. The talks that go on here will reduce the interest of people to struggle, and they will lose interest in life itself. People have hopes and desires to do better day by day, and they get discouraged by a *Jnani*'s talks. Hence, He prefers to remain silent.

The word 'vairagya' means absence of worldly passion. It is to know that everything is of no use and in vain. Prior to knowing it, there will be love and giving donations. After knowing that our utility to ourselves is zero, one becomes quiet. In reality, love and helping others are qualities of consciousness, and they are spontaneous. It is not your work, but of self-love.

THURSDAY, 15 NOVEMBER 1979

Atman is free of all ties and bonds

We use words like Atman, *Paramatman* for a better understanding. Atman means us. One who identifies with the body is called *jiva*. Hence, we are neither *jiva* nor mind. Due to the impressions on the body and consciousness, the mind is formed. It also believes in the body as its form. All our activities take place because of the mind. When *jiva* comes to know that body is not its form, it becomes Shiva.

Atman is free of all ties and bonds. Atman is beyond consciousness; hence, it has no self-consciousness. It means 'I' is absent in Atman. As Atman is formless, it has no ideas of being like this or like that.

What are you if you are not the body – when you exist without a body? Then you are changeless and free of all ties and bonds. Due to mental modifications, there is no end to your desires and requirements. That is due to identification with the body. Will you be able to remain without any memory of being a man or a woman?

When you first became conscious of your body, that is the first day of your existence. From that day, all your activities are happening as a body. What is your achievement during your whole life? It is only your certainty about death. When what you hear now becomes your own direct experience, you will become a *Jnani* and there will be no death for you. At the end, when the vital breath slowly leaves the body, there will be experience of more and more bliss.

Our bodies are nothing but the digested and assimilated food, which has taken a form. If you assimilate the knowledge which you hear now, the fearful death will become full of joy for you. Our Vedas say that the ignorant do not know their separation from *prana*. As a result, at the end, the cravings accompany the departing *prana*. This results in rebirth. The real purpose of spirituality (Paramartha) is to be full of joy at the end of our lives. When the vital breath leaves, the body falls and our sense of being vanishes. Just as the boiling water slowly cools when the fire is extinguished, when the vital breath leaves, the body slowly cools and the sense of being is no more. The heat in hot water is formless and invisible. When the water cools, what happens to the heat? Similarly, when the consciousness in the body is no more, who is dead?

There are many who worship God, but there are very few who are serious about liberation. A rare person amongst these is fortunate to get the true spiritual knowledge. The three qualities of *sattva*, *rajas* and *tamas* are contained in food material. Give full attention to what you hear and surrender it at the feet of the Guru. Then the festivity of liberation will be enjoyed in this very life. The time is noted when a child is born and finally, when the vital breath leaves, that time is also noted. All this is inevitable. The consciousness exists as long as the food material is available.

When the body-*sattva* becomes very old, the *prana* leaves. For the ignorant, there is rebirth; for a *Jnani* there is enjoyment. When the heated water cools, we are not afraid. Why should be there be any fear, when our body cools at the end? There is no question of going to heaven or hell. There is no coming and going anywhere.

Prior to birth, when the experience of having a body was absent, where were pains and pleasures and your worries about the relatives and friends? Your condition is the same now as well, but you feel the difference only due

to your identification with the body. There is ‘I am’ in the body and it is only *Paramatman* who comes to know His presence because of the body. It takes time to get the best, and the insignificant comes easily. When the best is achieved, what will we look like? Then hopes, desires and craving will be no more. When we are not the vital breath and mind, our existence will be the same as prior to having a body. How then can hopes and desires remain? Because of the body’s habit of devoted pursuits, our activities are bound to begin as soon as we wake up from sleep. When the consciousness knows its source and true nature, one goes beyond consciousness. Then, there is no place for hopes and desires, and there is freedom from predictable behaviour.

Due to enchantment with itself, our consciousness remains in ignorance. When there is a true waking by the Guru’s words, one becomes fit to enjoy the festivity while passing away on the last day. We come to know we are due to our pure consciousness, which has no form. All our misery is the result of our identification with the body. Even a multimillionaire cannot be an exception to this.

For a real solution to all our questions and problems, one must stick to the Guru’s words that we are the formless consciousness. The Sadguru’s nature is the Eternal, into which all attributes merge.

THURSDAY, 22 NOVEMBER 1979

What is the difference between Ishwara and *Brahman*?

What is called direct knowledge is quite different from that which words can describe. A person visited a Sadhu and prostrated before Him. The Sadhu threw His sandals at him, which the man accepted and worshipped. Thereby he earned millions of rupees. In this world there are thousands of such miracles, which have nothing to do with Self-knowledge.

Question: Maharaj, are you talking to us as individuals or as something else?

Answer: I am talking to individuals, but knowing fully well the Unmanifested, the manifested and the individual.

The manifestation is formless consciousness, which exists in plenty. When Sages tell you to worship God, they mean this consciousness, which is present everywhere.

In reality, our true nature is the unconditioned supreme bliss, but we consider ourselves as individuals. If we are not the bodies, what remains is the manifested consciousness. This existence has appeared from the non-existence, and from existence has appeared all this which is never existing. The all-pervasive is full of qualities and full of activities. Your consciousness is due to the five elements, but it has, in all, ten limbs. The ten limbs are the five elements, the three qualities of *sattva*, rajas, tamas and *Prakriti* and *Purusha*. Due to your body-identity, you believe yourself to be an individual and consider consciousness as your own being. In reality, you are a witness of the consciousness. Even a speck of dust is made of the five elements. As long as you consider yourself to be an individual with a form, your hopes, desires and cravings will remain.

Where is your manifestation prior to your beingness? You are going to worship the manifested, which means your own consciousness. You are limiting the manifested to your body as yourself; hence your fear is bound to remain.

If you meditate on the manifested – that is, on your consciousness – as your Guru, you will see miracles showing the various creations from the manifested. Those who regularly practise *Yoga* of meditation, experience these miracles. After knowing the all-pervasive consciousness, we cannot imagine ourselves as individuals. Your manifestation is the seed of the experience of the individual soul, the world and *Brahman*. One who drops one's body with the above acquaintance, is a great soul. His mere memory can be effective in curing many patients. Such great men are not limited to their bodies, but they are one with all existence. What you are listening to now is the nature of the manifested *Brahman*, as seen by a worshipper with qualities. The main quality which we have is our consciousness. The word *saguna* means 'with consciousness' – that is what we are ourselves. One who realizes the consciousness as universal, becomes all-pervasive. There is another path which says, 'For the greatest devotee there are no mental modifications and no attributes.' How can the great world remain inside an atomic seed? Hence, it is an illusion. The great devotee became the unconditioned *Parabrahman*. In the absence of the body and consciousness, there are no five elements.

Question: Maharaj, what is the difference between Ishwara and *Brahman*?

Answer: If you remove both these words, there will be no difference.

Our consciousness is the seed of the universe. From it, the form of God appears in vision as per the devotee's concept. The visions that are seen by people are due to extreme faith, great love or too much fear. The seed of vision is the seeing consciousness. As per the impressions on the worshipping consciousness, some see Krishna in vision and some see the God of Death, Yama, riding a buffalo. All visions are the creations of consciousness itself. The world that you see is in your consciousness. Everyone sees a different world, but the sum total of all is one. But this remains unknown to the body-identity.

We cannot meet a person who is fearless. The fear may be absent for some duration only, but not permanently. Some people wish to poison themselves because of the fear of living, but they don't because of the fear of death. When the body material becomes numb, the consciousness is not felt. The vital breath leaves the body on death, but the consciousness vanishes right there. All spiritual knowledge should be your own, and direct. For that you must meditate regularly for long durations.

The body came first and then the consciousness. Why and how did the consciousness appear? How old were you when you first became conscious of your existence? Is there anyone who thinks along these lines? If not, then how can you go beyond? You wish to enquire about *Brahman* without knowing these simple things. Without knowing them, how can you get liberation? You are always senior to that which you know. What is prior to consciousness is Adhyatma, which means Atman is prior to everything. What do you possess other than body and consciousness? Those who visit this place should be very earnest. Most of the people are not serious, but they come for entertainment.

We got the news about dissolution of the universe, but where was the informant standing during that calamity? He stays at a place where death becomes calm and quiet. You may take yourself as a *Jnani*, but you always consider yourself as an outcome of consciousness and not existing prior to it. Your consciousness is termed 'The Great Reality'. Human beings are accused of behaving in the wrong way, but who is the creator of humanity?

Its origin is in the five elements. Whatever happens amongst the five elements ultimately settles in every grain of food-stuff. The food material or *sattva* is responsible for the vital breath and our beingness. Keep this in mind and meditate. All living bodies are the various forms taken by the food material *sattva*. We name the living bodies as per their forms. We wrongly feel that we are responsible for our behaviour. In reality, the energy in the body and the mind-flow result in the behaviour.

In the unmanifested there is no sense of being or self-consciousness. The manifested is with consciousness and all-pervasive. The sense of being in the *sattva* body follows the qualities as per the type of form. As per form, a human being takes himself or herself as a man or a woman. We name animals as a bull or a donkey as per the body-form. There is nothing like death, but that word traditionally denotes the disappearance of consciousness. When the supply of food juices *sattva* stops, the sense of being is no more. Is it death? If there is food supply there is vital breath and, with *prana*, there is also consciousness. This consciousness itself is also termed *Prakriti-Purusha*. The *Prakriti* and *Purusha* are formless and active in the elements surrounding the earth, and all living beings have to suffer their good or bad effects, as their destiny. The dissolution is only of the earth, which has a form.

By following a true Guru, you will realize that, despite millions of births, the unborn has remained unborn without even a single birth. The unborn and imperishable cannot be seen, but It ever exists. Accept It as your own Self.

THURSDAY, 29 NOVEMBER 1979

Become body-less and realize Self

Be aligned with your consciousness, without taking help of the mind. The implied meaning of 'I am' is 'I am *Brahman*'. The consciousness in the body says that it is *Brahman*. It is in the body but it is not the body. The meaning of the inner sound is 'I am *Brahman*.' We must know the origin of this consciousness. One who has a body, but knows that it is not one's form, becomes calm and quiet. The people stand in long queues to take blessings of such a great one.

You must have conviction about what you are in reality. There is no question of any profitability there. The Self-realization removes your entire search for profits. Your consciousness is the form of God. Just as you believed that body was your form, now believe that you are God itself. Once you have Self-Knowledge, all your enquiry will end and people will come seeking your advice. In meditation you will be totally free of thoughts – this state is termed *samadhi*. When there is conviction that consciousness

is the form of all Gods, one becomes omnipresent. Never forget that your consciousness is the proof that Ishwara is. Without your consciousness who will confirm the existence or non-existence of God? At some time you must develop the conviction that your consciousness itself is God's form. Once you realize it, there will be no need to come here again. It is the inner God itself who is making use of the intellect to understand.

In this world you may get anything, but not the Self, as you are already That. In case you have any difficulties in your spiritual endeavour, remember the *mantra* round-the-clock or meet your Guru. I don't recommend anything else. Those who realize the Self are very few, and real Gurus who explain clearly are rare to meet.

One has to follow the teachings of Vedas until one realizes that one is body-less and one's nature is Atman. After this realization all hopes, desires and cravings become calm and quiet, and no duties remain. All activities happen spontaneously, but as there is no individual to suffer, nothing good or bad can happen.

In the first stage, consciousness which is the quality of food-*sattva*, is important. In the final stage, one goes beyond consciousness. The consciousness of a *Jnani* occupies the entire universe. What is a dreadful death for all is blissful for a *Jnani*. When you try to achieve something very great, the danger involved is also equally great. One should be prepared even for death. When identification with body goes, the Self doesn't remain hidden. For getting a hidden treasure, you have to remove the serpent or ghost guarding it. Similarly, without getting rid of the body-identity, there is no Self-realization.

Our consciousness finally merges into a *Jnani* or *Paramatman*. It is great, it is free and it has come uninvited without any effort from our side. It is a riddle and troublesome, if not solved. The manifestation is due to the five elements. Hence, the activities happen, but without any individuality. If a disciple believes the Guru as the body, the problems of the body remain for the disciple. If the Guru is all-pervasive, the disciple also becomes like that. In deep sleep, a king forgets to be a king. Whatever information you receive, you are never the information but its knower. A *Jnani* doesn't have the waking and sleep states. You like spirituality but you are worried about your relatives and friends, which must stop. A *Jnani* is beyond me and

mine. A *Jnani* is not His body, but He becomes one with the universe and controls it. Krishna calls that power His *Yoga*-power or *Yoga-maya*.

You worship God and Guru, but without knowing the original cause of worship. As you believe body as your form, there is a possibility of appearing in the body again and again. Try to separate the consciousness from the body and be without name. Your consciousness is the expression of *Paramatman*. What is the proof that *Brahman* is the Truth? The proof is your consciousness. The sin and merit are applicable to the body-identity. If you try to earn religious merit, a little sin is bound to happen.

Will you agree that even in pure, rich food some filth is present? Whatever you may eat, is not the excretion filthy?

We are the consciousness due to which we can see, but it cannot be seen. Why? Because it is all one only and, for seeing, duality is necessary. Due to consciousness, there is knowingness. Give attention to it at least for a moment daily. The knowingness has appeared unknowingly, but now you are conscious of it. That is the first eminent personage.

We like to be alive, but in order to be comfortable, we have to forget everything frequently by sleeping. The repetition of *mantra* or meditation should be done by becoming one with God. The separation between the two should vanish. Any effort on your side may take you away from what is natural. Hence, what is really easy may become very difficult. Without trying to reach Ishwara, worship your own consciousness. You get real rest only when the mind becomes quiet. When mind vanishes, there is *samadhi*.

The primary illusion is responsible for our consciousness, due to which we experience excessive strife. But it will be an experience of bliss for those who obey the Guru’s command.

THURSDAY, 6 DECEMBER 1979

You are pure *Parabrahman*

For no reason people become unhappy. For their benefit, Krishna equates Time to a poisonous serpent. Just as a snake-bite kills, Time also slowly leads to one's death. The people don't understand what Time is and what its poison is. Just as a child doesn't know the difference between a man and a woman until it becomes an adult, spirituality also demands real maturity. The choices of people go on changing with time, but the love for sense objects means tasting poison. None has inner contentment. Uddhava says, without Krishna's grace the real nature of Time cannot be understood.

None of the worldly people has any experience of painless happiness. It is because they have not gone deeper into time and found its true nature. I don't suggest that you should give up this mundane existence or refrain from accepting anything. One has only to know the secret character of Time. Only listen to this talk, remember it and try to be in your most natural state. Never try to resolve this problem. The effect of listening itself will be

as needed. You will come to know that the listener is not like the body, or like *prana* or the mind. I am not telling you anything which will please you, but only facts which you should know. As long as you don't see yourself clearly, my talk will be bitter, sour or astringent to you. Your body-identity will not enjoy the talk.

A fully developed or open man is equal to God. As mentioned earlier, you are without the body and its name. Always remember that you exist without name and form. You are the consciousness in the body.

All the four bodies have been described. They are the gross body, the subtle mind, the third is consciousness which is the cause, and the great cause is Atman. The Knower of the great causal body is untouched by it. The Knower of this fact is a rare one. Ignorance about the great causal body results in the fear of death. In reality, it is the death itself which has to fear. By nature you are separate from all the four bodies and untouched by them.

Remember what you have listened to and meditate on it. There is no need to do anything else. You are pure *Parabrahman* or *Paramatman* and without experience of any bodies. But at present you are alive with full confidence in your body. All experiences are seasonal, changing and are like guests. There is presence of all three – consciousness, waking and sleep. Is there any physical existence in the absence of waking-sleep?

A Sage has said, 'I have seen my own death while I am fully alive. Is it not a great gain? The concept of being a man or a woman is no more. One has remained only a witness.' But there was no question of age, colour and size. Beyond the fourth body there is neither light nor darkness, but only the eternal *Paramatman*. In order to transform this verbal knowledge of yours into a reality, repeat the 'Jaya Guru' *mantra*. Or if you are fortunate to have received the Mahavakya *mantra* from your Guru, repeat it continuously, until you go to sleep. Your consciousness is like a telescope with which you can see everything in and out. Your true nature is the user of that telescope. From your mind are originating circles or rings of practical importance and also of the power of consciousness.

We see many instances of absence of worldly passion without Self-realization. If you go closer, you will only see wild ego and no greatness there. As long as you have hopes of your well-being in the future, you are still in bondage. In reality, you are beyond consciousness and you cannot

have self-consciousness. The Knower of ‘I amness’ goes beyond it. Just as your own holiness goes on increasing, there will be no place for hopes and cravings. Their absence indicates full contentment. One who is full of hopes, desires and craving is really in the grip of Time and controlled by it. Make the best use of your visit here by knowing the origin of consciousness. There was a time when you were not conscious of your existence. Presently too your true nature is the same and also hereafter. Without true knowledge, the fear of Time leading to death will remain. The easiest way is to repeat ‘Jaya Guru’, so that your final moments will be without any fear.

SUNDAY, 16 DECEMBER 1979

Consciousness means the whole universe

Who are born? Are they births of animals? Are not all births those of consciousness itself? Can your consciousness exist without food material? The scientists are making use of their consciousness to invent new things. They are studying creation of human beings from human body-cells. Will they be able to create the same from the food juices that humans eat? In the cooked food our sense of being is present. In order to sustain life, regular supply of food and water is a must. You must have direct knowledge about how the five elements and the three qualities originate from consciousness. Consciousness means the whole universe. In consciousness there are millions and millions of universes. What identity do you have which can die?

You must listen to this talk with utmost attention – just as you would while getting information about your pay hike. Don't worry if you are unable to understand what is told here. When you eat your food, you don't

know how it gets digested and how it becomes a part of the body. Similarly, even if you don't understand my words, there is something in you that understands, and that is identical to me and has the capacity to understand. The true listener inside is God-like and always alert.

When we know 'we are', there is existence of everything else. We cannot exactly say who is the Seer, but He alone exists and sees Himself in all existence. There is no seeing in non-duality, but only in duality. In non-duality, we are not conscious of ourselves. Consciousness is a must for knowing our presence, but it cannot remain permanently.

The mental impressions on the body can go by worship, and what remains is pure consciousness. Identification with the body limits one to a form and one has a feeling of 'I amness'. You are going to understand what your nature was prior to the appearance of consciousness. Then there will be no 'I amness' for you and you will be unaffected by good or bad. I explain this rare Self-knowledge to you without any difficulty, although you try to hear it as an individual. While talking to you I don't consider you as a human being, but I talk to the Reality, which is my own Self, in you.

How will you store this knowledge? Hold it in your consciousness. If you see yourself fighting in a dream, nothing has really happened. But you say you had a fight. Similarly, in your normal activities, it is all a spontaneous happening and not your action. All births and deaths are false. Your intellect doesn't have the capacity to understand and accept these facts due to your body identification.

What is pure and clear appears to have become cloudy. Normally, your own sight distorts the scenes that you see. But all appearances are short-lived. Just as all lights are temporary, this light of consciousness is like that too. Be sure that whatever knowledge you receive here will definitely do its desired work. You may believe yourself to be very insignificant like an ant or a worm, but the listener in you is going to become purer by listening, without your knowledge.

One of our scriptures is Rig-Veda, which I call a Veda of sickness. The appearance of the world is to supply water and medicines to the sick. In order to have clear understanding, continue repetition of the *mantra* attentively. Some people are very proud of their hearsay worldly knowledge. Then how to be really free of all worldly troubles? A Sage says,

‘Nothing happened by chanting the *mantra* and doing penance. But when the inconceivable and unstained Sadguru met me, in a flash He freed me from all difficulties and problems.’

THURSDAY, 20 DECEMBER 1979

Prana-pulsation comes first, then beingness

I don't tell you anything to increase your body-identity, but only to wake you up. You are not separate from the world you see. All the activities in the world happen due to the five elements. The food juices, which are due to the five elements, are responsible for the creation of all living beings. Prior to the appearance of the human body there was creation of many other living forms, the first of which was a plant. We are all alive due to vegetable juices. Whatever happens in the space and the atmosphere comes down and joins the earth. From there it enters the various plants and grains and then into the various living beings. All living beings have consciousness, which is sustained by the food juices or *sattva*. This knowledge is only for your information and not for trying to find any solution.

The pulsation of *prana* happens first, followed by our consciousness or beingness. From the pulsation of *prana* certain sounds or words originate, which are called our mind. The utterings of your mind control all your activities. What you think yourself to be is restricted to you as an individual. You come to know you are and you love to exist. That is the main love in this world. All our activities happen due to our love to exist. Only a rare one observes that when one cannot be the food material, one cannot also be the consciousness, which is the quality of food material *sattva*.

There was the eternal Truth before hearing any sound or word. With the appearance of sound, there was also the beingness to hear it. The Eternal is without a word, but with word appeared the *Brahman*. The mind is your bondage. It keeps an account of all your activities and goes on assigning meaning to it. That gives strength to your individuality and ignorance. It is mind's work to fear death and imagine heaven. We should be able to separate ourselves from the mind and get established as consciousness. Then, it will be clear that there is no death.

For meditation one must have spare time. There is meditation when the mind gets dropped. Try to be aloof by showing no concern to everything that appears in consciousness. Just as in sleep there are no needs, after realizing the manifested, there is freedom from all needs, including that of the unmanifested.

The Knowers of consciousness are called as Swami or Maharaj and worshipped by people. There are many who worship Gods, but only a rare one worships Atman. We are one with Atman, and in non-duality we are unconcerned with others. To follow the Guru's command, meditate on your consciousness. We imagine ourselves to be like this or like that, which results in unhappiness.

THURSDAY, 10 JANUARY 1980

Meditation is to suppress the ‘I am’ experience

Meditation helps you to realize the Self. All other systems and methods are deviation into other subjects of interest. The state of Atman is firm and steady. All our subjects are in the unsteady mind only. If one has no mind, how can one have interest in any subject? All your actions throughout your life belong to your mind. I will say that all your words are correct, the only problem being you alone. All our hopes, desires and cravings are like hunger.

The main question is why and how you became conscious of your existence. How did you become aware of your existence? Was it spontaneous or did someone have to tell you that? Because you come to know ‘you are’, all your comparisons of small, big and about the existence of Ishwara begin. Is it difficult to be with what is true? It may be difficult to

digest untruth. All our troubles are due to our imagining ourselves to be that which we are not. What we think ourselves to be is not true. To generalize, all our worldly knowledge also keeps on changing. There is no honesty in it. Those Mahatmas who are no more, they are not aware of their existence now. You only remember them occasionally. There are millions and millions of people roaming about here and there. Do they know what they are in reality? Only a *Jnani* knows these facts.

After Self-knowledge you will lose interest in all, as if nothing exists. There will be no moon, no sun and no stars for you. The same is expressed by a Sage as, 'The light of a million suns merges and vanishes in your light.'

All your activities are possible due to the energy received from the food that you eat. It means you are able to talk now due to the food juices consumed by you in the past. In other words, your talk means the talk of the food juices. If there is no *sattva*, there cannot be our sense of being. The *rajas* quality is full of activity, and claiming to be the doer is due to *tamas*. The *rajas* and *tamas* qualities are due to *sattva*, which is responsible for consciousness. When *sattva* was absent, I did not know of my existence.

Meditation is to suppress our 'I am' experience. Everything is supported by concepts. With passing time, the definitions of spirituality will change. Many big temples will be converted into warehouses. Your existence as consciousness is first, due to which you know your body. This will remove the importance of body and your identification with it. Despite all these things, *Brahman* is full in all respects. For me, there is no question of welfare or any bad happening. You always hope for good and fear the bad. Whatever you hear now may not be understood by you, but the same will definitely have the desired effect in due course. The knowledge of *Brahman* is never wasted, although it may take some time to have its effect.

For the existence of self-interest, there must be existence of the self. If there is no somebody at all, how can self-interest remain? Hence, there is no self-interest here. If one has a form, there is presence of a self and also self-interest.

Are waking and sleep dependent upon you? Can you go to sleep or wake up any time you like? What do you take yourself to be and behave? You must see yourself clearly as long as there is your body. In this world,

we talk of God-realization, but in reality it is Self-realization. Who knows the meaning of our words other than we ourselves? The body is not your real form. Because of your consciousness you come to know your body, which means because of mind you feel presence of your body. And your consciousness is the quality of *sattva* and that is not you.

We have got separated from our true Self, and *Yoga* is to become one again by meditation. The final state is beyond *Yoga*. The consciousness in the body itself is called the knowledge ‘you are’, Atman, God, etc. But it is the quality of *sattva*. When we talk of your birth, it is really the birth of this world. And it is not a new world but it is the old, ancient world. Your feeling of waking and the appearance of the world are simultaneous. You will know this properly only after Self-realization. Continue your normal activities as you like but don’t live as a body. You must live as Atman.

SUNDAY 3 FEBRUARY 1980

Consciousness is formless

It is said that Krishna's devotees or Gopis were sixteen thousand in number. They indicate mental modifications. Once the attention is fixed on Krishna or the consciousness, there is no going backwards. Who is Krishna? It is our inner self-love or consciousness. The activities happen due to mental modifications or the course of conduct. It is also called as mind. One whose attention is fixed on the inner Ghanashyama is least concerned with receiving any respect or honour from people.

The forms of God and the world are not two. Because of identification with the body, one is called as an individual soul. Your consciousness is the proof that God is. Also, God is responsible for the existence of your consciousness. This is the reality, which is unchangeable. Your consciousness is the quality of the food juices. Let your consciousness be aware of its unity with God's form. In other words, there is God in every drop of food juices.

The speech or words originate from *prana*. Your consciousness is formless; hence, give up your habit of knowing its future. In the body, God is present in His full form and not in parts. There is no God other than your consciousness. Do your worldly activities as you like, as there is no sin in it. The only sin is to identify with the body. You are the Reality and nothing else. Shri Krishna says, 'I myself exist in the form of this world.' He had the strength of conviction. When there is our consciousness, along with it, the individual soul, the world and *Brahman* are also present. In the absence of consciousness there is nothing. A true devotee of a Guru does not need any advice from others. On the other hand, people come to him for advice.

THURSDAY, 6 MARCH 1980

The words flow from *prana*

God appears as the world, as that is his form. Your consciousness is a proof that God exists. He is in you as your consciousness, which has appeared in you without any action of yours. It is indivisible or has no death. But your body-identity makes a *jiva* or an individual soul. Your consciousness is a quality of your food-body and you have to eat to continue your existence in the body. Have firm faith that you are not *jiva* but God. God is also in the food that we eat for our sustenance.

Our words flow from *prana*, as that is its speech. You are not the body, which is food of the formless consciousness. The prediction of past and future apply to your body and not to you, as you are not your food. It is in your interest to forget what is false. In your body God resides, who is deathless and indivisible.

There is no God other than our consciousness. Your actions don't affect you, but do them as required. Your identifying with the body is the

only problem. The Sanskrit word for principle is *tatva*, meaning tat=that, tva=you. In short, you are That, the Absolute. You are not limited to your small body, but you are everything that exists. Krishna has said the same as, 'I alone appear as the world.' One needs great confidence in order to make that statement, and Krishna had that conviction. Our consciousness appears as *jiva*, world and *Brahman*. In its absence there is nothing. A true devotee of a Guru seeks advice from none. Others who need guidance come to him.

THURSDAY, 13 MARCH 1980

Self cannot be seen

For curing sickness of the body-*sattva* there is use of medicines. There is also use of food and water for sustaining consciousness. We are alive because we draw our requirements from the body-*sattva* with or without using our mouth or tongue. There must be presence of the *Nirguna* because of the presence of *Saguna*; otherwise, *Nirguna* cannot be inferred.

A true *Yogi* is unaffected by the various happenings during His lifetime. As a *Jnani* is not His body, you cannot notice any pain or pleasure on His face. There is no profit-loss for a *Jnani*. A Sage is a true and complete *Yogi*, which the other yogis are not. A *Yogi* knows His lifetime as a season, and He is unaffected by whatever happens during that season.

For a normal *yogi* there is no need of company of a woman for his downfall, as even the company of concepts can serve that purpose. A true *Yogi* is free of concepts, including that of 'I am'. As long as you are awake, you are involved in concepts. Even then, irrespective of one's stature,

people have to consult one another before doing anything. Our concepts always remain, despite our efforts to be free of them. What is important is to know the origin of beingness, why and how it has appeared. The Knower of the source of all concepts is beyond all concepts.

Your body can drop off at any moment; hence, know your Self at the earliest. Listen carefully and decide what is of importance to you, which is worth giving attention to.

Soham-Hamsa and Hari Om are important *mantras*, by repeating which the Self can be realized.

One who has full knowledge of the Self becomes cool like the moon. The most natural state, which is free of any action, is the true Self. That state is beyond the intellect and free of all concepts. One is naturally in that state after Self-realization. You can always see without seeing – with your eyes closed – the deep blue shade which is very natural. It is formless.

The Self cannot be seen. It is our direct perception of our being. With closed eyes you see the dark blue canopy over the Self.

There are various objects apprehensible by the senses and mind. Many a time you remember this or that, and want this or that. All your requirements originate in your mind. A Sage is full of contentment and His mere company gives contentment to others. When you know the incompleteness of things, there is absence of worldly passion or desire. When the mind rejects something, there is no more liking for it. When there is only outer disinterest but inner liking, the state is quite different.

With Self-realization, one separates from the body as not one's form. Then there is no experience of death. He is no more the body and not even a human being. Whatever you know cannot be the Self, but different from It. There is no knowing in unity. Hence, our true Self cannot be the known. To identify with consciousness is to be separate from the body. Then, one is untouched by the duality of pain and pleasure.

The dark blue shade seen with closed eyes is natural and effortless. Until there is Self-realization, your hopes, desires and cravings remain. Thereafter, they have no customer. The 'I amness' was a customer, which is then no more. Self-realization is readily available, but it is impossible without total devotion to the Guru. His blessings are a must.

SUNDAY, 16 MARCH 1980

The indivisible cannot be known

Soham-Haunsa (I am That) and Hari Om are mantras which help to realize the Self. The knower of Self is cool and peaceful like the moon. Our true nature is the most easy and natural state, which is experienced without doing anything. In it there is no intellect and there are no concepts. This state follows Self-realization. When you close your eyes, you see dark blue, which is easy, natural and formless. It is called as Ghanashyama. Self is invisible, which cannot be seen by deliberate effort. It gives us our sense of being.

We remember various sense objects and desire some of them, as per our need. Our mind decides what we want and we try to get them. By knowing the real worth of things as ignorable, one develops absence of worldly passion. Then mind loses all interest in sense objects. If there is only outward disinterest but inner attraction for objects, that is not real detachment. The knower of Self is without desires, as he is fully contented.

The Self-realized, who has lost interest in the sense objects, is free of the body-identity. As he is not his body, he doesn’t remain a limited human being. The body-less or Videhi is deathless. The unlimited, undivided or the whole is beyond recognition. As that is what we really are, whatever can be known cannot be our nature. That is true knowledge, and to identify with the known is ignorance. Your separation from the body frees you from the duality of pain and pleasure.

Although the deep blue seen with closed eyes is the most easy and natural, you cannot be with it for a long time. As long as you are ignorant, hopes, desires and cravings don’t leave you. Your individuality is their customer. After Self-realization one goes beyond them. Then, none remains to desire anything. Self-knowledge is not difficult, but it is impossible without devotion to the Guru and without his grace.

THURSDAY, 20 MARCH 1980

You are never born

Our thoughts help to clear up other thoughts and what remains is the Truth. *Viveka* is a strainer to filter words. Our thinking increases words and the right ones are selected by *viveka*. The mind, intellect and individual consciousness are also words, but they are also storehouses of words.

All languages are time-bound and they vanish when their time is over. At present, morning and afternoon are over, and what remain are evening and the night. This is the nature of time. The effects of your behaviour in the morning are experienced in the evening. There is stomachache now due to overeating in the morning. As there is life in the body, the destiny of its material is as per your earlier actions. You have to make adjustments as required for your comforts.

Your self-love itself is the *Mahamaya*, ‘ the great illusion’. She has connected together the whole world. The self-love sustains on the juice bottled in the body. Your body gives an impression of individuality, but

your consciousness is all the manifested. In order to know the Self, always remember your body to be food material in which is your consciousness. You have only to watch your consciousness without doing any addition or subtraction in it. You take yourself as your body and as an individual; hence you are bound to suffer.

The birth is not yours, but of the two states of waking and sleep. These states are responsible for unhappiness. In order to make our being tolerable, remembering Ishwara and repeating His name is recommended. This is one of the remedies. How was I in the womb and how did I develop into this complete form? Think on these lines. Your development and greatness is only a quality of food juices. Know this and drop all ego. Your development is like that of a raw mango which is initially bitter, then sour and finally sweet. This change is only in the quality of mango juice. The birth is not of an individual but only of a food body or a *sattva* form.

Amongst millions of people, only a rare one knows that the body is not his form. Then the birth of the body cannot be his birth. What you were prior to listening to any word, the same you are now as well. Hence, throw away all your stock of words. With the waking state, our pure being also appeared, but there was wrong identification with the body, followed by hopes, desires and cravings. There was bliss of being, but it was lost in the body-identification. You are trying to retain your identity, but as what? Many worship God but they believe themselves to be their bodies and work for their sustenance. Along with the body, everything is going to vanish. The experiencer is going to disappear, along with his experience. It is all a season, which is going to last for a short duration.

It was the consciousness which became aware of the body. Due to identification with the body, it forgot itself. Chitragupta means the secret individual consciousness which writes its own good or bad destiny and suffers accordingly. Astrology applies to the ignorant and not to the Self-realized. Your interest in that subject and your belief indicates your ignorance. Keep aside all those things which you have heard in this world, and what will remain will be your most natural true state.

When you hear my talks, your speech becomes quiet. But as long as you are alive, you are likely to say or think something. If you think you are a man or a woman, you will have to also think about the future. The whole

universe is the vision of a Sage. That vision contains everything, and it gives rise to the whole world. Hence, a Sage is free of volition.

Your true nature is as a *Jnani*, which you are ignoring and accepting some other identity, which you have heard of. Don't disturb your worldly life as it is a part of your vision. By loving the known, you are shattering your blissful state, which is complete in all respects.

The Sadguru's grace is such that a true disciple will not even touch any term of recognition by people. He is never a Sadhu, a Mahatma or a *Yogi*. Then, why are there so many creeds or sects? The reason is, some ignorant religious teachers love certain concepts and believe those to be *Brahman*. That belief is then forced on their followers. One who realizes 'I am *Brahman*' becomes one with the whole world. But, we are pure and beyond everything. There are no kinds or sorts that can limit us. 'I am *Brahman*' is also a concept. What is untinged and beyond all concepts should be known only by *viveka*. True knowledge of Reality leads to absence of worldly passion. Never use your anger to prove your detachment. Let it be known to you that you are untouched even by dissolutions of the universe. A truly bold one is sure of his real nature as God or Guru. The timid lacks courage to have that faith.

Krishna says those who read or hear an account of His life, develop faith in Him. Guru means consciousness, which is the inner sense of being in every living being. It is the form of God, which is in the body but is separate from it. The consciousness, which listens about the nature of Hari, what He is and where, etc., is the form of Krishna. God says, to identify the self-love with the body is to ignore Him. One who develops full faith that consciousness is the real form of Ishwara, progresses faster in the spiritual quest.

One realizes Krishna by worshipping Him non-dually. Only a rare one who has earned religious merit develops that great faith. The real faith is to observe the unity between our consciousness and God's form. Due to the consciousness in body, which is Bhagwan, we experience ourselves and also the world. A true devotee has full faith in the Guru's words, and he accepts them totally. He lives with full conviction of the existence of God in him as his consciousness. There are many who are devoted to God until they die, but the fear of death remains. Just as we don't need life when there

is no body at all, as a Sage is not His body, His existence is eternal. In order to solve this riddle, have full faith in the Guru's words that you are not a human being but only God and live with that conviction. If you live as a body, your death cannot be avoided. And that cycle of birth-death will repeat again and again. Listening to the Guru's words, the body is easily forgotten and one gets absorbed in consciousness, with increase in bliss. Applying *viveka*, make friendship with consciousness. Then you will be untouched by whatever happens in this world. The God is in you as your consciousness, and in this world there is nothing more important than that. In reality, consciousness and the world are one. The real happiness is to have the feeling of inner freedom. The faithful realize that as they are Atman, bliss is their very nature. Hence, practise *Jnana-Yoga*, Atman-*Yoga* so that you will realize the eternal *Brahman* in this very life. For this, increase your faith in Atman and live with that faith.

THURSDAY, 27 MARCH 1980

Non-dual worship helps to realize the Self

Krishna says, ‘By reading about me, one develops real faith. Our consciousness is the Guru, who gives us our sense of being. Consciousness is in the body but it is not the body. It is my form. It is interested in knowing about Hari, as to how he is, who he is and where to find him. One who identifies his or her consciousness with the body gives no attention to me. Developing faith that God is one’s consciousness is a sign of spiritual progress.’

Then again, ‘One who worships me in non-duality realizes me. A rare blessed person develops full faith in me. Real faith means believing consciousness as God. As I am present in you, you know your existence along with the world. Correct listening is to accept the Guru’s words as the truth and to accept consciousness as one’s form.’

Fear of death must vanish for the truly spiritual seeker. As a *Jnani* is not his body, its lifespan does not apply to him, who is eternal. In order to

solve this riddle of life, one should accept the Guru's words of being God and not a human being. Death is unavoidable for the believer of being the body. There is rebirth followed by death again and again. True listening helps to forget being the body and there is the bliss of being the consciousness. Apply *viveka* and make friendship with consciousness. True faith in it is divine. Nothing exists when the consciousness is not. Real happiness is to enjoy the experience of inner freedom. The faithful is always happy, as he is Atma. By *jnanayoga* and Atma-*yoga* realize the eternal *Brahman* before it is too late. Hence, increase your faith in Atma and live with that identity.

MONDAY, 31 MARCH 1980

A *Jnani* has no idea of death

The Experiencer of the entire world is beyond all description. The formless consciousness has accepted a form for itself as its own. There is no knowledge of the formless nature. What are we without the body and what is our true nature, none knows this. The real Knower of one's existence is Ishwara itself, who comes to know His being due to the invaluable quality of food-body *sattva*. For spirituality the Sanskrit word is Adhyatma, which means prior to all is Self. Adhyatma has no time limit, as it is beyond time. There is no possibility of Self-knowledge if one identifies with the food-body as one's form. One loves and gets involved with the mental modifications and remains bound by concepts. How can one go beyond concepts, when concepts are actively used even for normal functions?

In true meditation, there is only consciousness free of other memories. A *Jnani* has no idea of death. In this world there are many kinds of light,

but in whose light are they seen? Is it not in the light of the Self? Remember this and meditate. Then there will be no need of anyone's blessings.

There are various methods of realization of *Brahman*, but there must be pure devotion, free of words. Our first experience of being awake was without words. But thereafter there was a flow of words and we began our behaviour as a body. That gave rise to fear. The mind has never seen Parabrahman; and yet it describes *Parabrahman* as pure, unconditioned, formless and unstained. There is fear because of the memory 'you are'. How does the consciousness look without the body-form? Every living being functions as the body. Amongst thousands of people does anyone have full faith in Atman? Always remember that there is no Ishwara other than your consciousness itself. It is also termed Narayana. You are only the consciousness and nothing else. It is similar to the honey-bee picking up only the nectar. Irrespective of the body-form of a man or woman, the consciousness in it is the Adipurusha, Narayana.

True spirituality has only one support, that of the Guru's words, which are the final authority. His words are, 'The consciousness in the body is Narayana, meditate on Him.' That consciousness itself is the *Prakriti* and *Purusha*. The differences between man and woman are only in the body and not in consciousness. There is no God or religion other than consciousness. The consciousness that listens to the Guru is similar to the Guru and its form is the Guru itself. It assumes the form as per your strong wish, provided you earnestly press for it. It develops greatness or worthiness based upon your insistence. If your inner insistence doesn't change with time, it is called as penance.

The first sign of spiritual progress is to see with closed eyes a diamond-like luminous star. The Adinarayana is residing in the aperture of *Brahman* in the crown of your head. What is the purpose of my telling you all this and your listening? You must be fully aware of the importance of your consciousness. It is so powerful that it has control over Gods and it alone gives them publicity. It is the most dynamic and energetic thing in existence. Do your activities as desired, but let them be harmonious with consciousness. Although the world is great and ample, it is transitory. You must apply *viveka*, meaning discrimination, between the eternal and the transitory. It means to select that which will give you everlasting company.

When we use the word Atman, don't think it to be something distant, as it is your own Self. Our consciousness is the original love to be; it is self-love, the cosmic intelligence or The Great Reality. There is nothing other than That. Self-love is the primary illusion. We come to know we are that which we like and would love to continue it.

Today, we have our memory 'we are', which is *maya*, and It is also the manifested *Brahman*. Without this memory, there is the unmanifested *Brahman*. How simple it is! There is love for existence or love to be. So far, millions of people have heard the Guru's words, but how many have made use of it? The Guru has given you the proof that your consciousness itself is the all-pervading *Brahman*, which is in every being. Should we not give It the importance it deserves? You can be separated from your body, but your oneness with Atman is indivisible. What does a *Jnani* know? He knows that all this existence, including this whole world, is false.

My comments will become a subject for criticism. But I am sure that just as I don't know anything, the same also applies to all those who come here. I am also not a *Jnani*, but only a Knower of what and how consciousness is. Although a Sage is active and talking, His real nature is without attributes, or He is pure *Nirguna*. Who is really in need and earnest for Self-knowledge? In how many millions will you find such a person? Your experience of existence and what you experience as the world are only seasons. In that season, you prefer to be like this or like that. Life itself is a season. Whose description is this? It is your own. How were you before this season? Have you forgotten your eternal true form as *Brahman*, when there was no word, no meaning, no light, no darkness? *Nirguna* is a healthy state and *Saguna* is only sickness. The worldly experience is only that of sickness but, by the Guru's grace for Me, the same has become pure *Nirguna*. Only a rare one will be ready to have such an experience, but the others would have millions of births and equal number of deaths. Worship your consciousness as your Guru. You will see what changes take place in you, after your realization. If you adopt only a few sentences from today's talk into your own experience, that would suffice.

THURSDAY, 3 APRIL 1980

Consciousness in body is Lord Narayana

The consciousness that appears in the body is Lord Narayana. Just as a honey-bee sucks only the nectar, our attention should be on our consciousness as our identity. Narayana is present in the body, irrespective of whether it is of a man or of a woman.

In spirituality the only support we have is of the Guru's words, 'Meditate on the timeless cosmic spirit Narayana, who is in you as your consciousness.' It is both the cosmic spirit and the cosmic substance. The body-forms of the male and female differ, but not the consciousness, which is the same. In this world there is no God and no true religion other than consciousness. The consciousness that listens to the Guru is identical to him. You can realize their unity by your faith in the Guru and by your insistence to know the reality. Holding his words firmly as the truth is true religious austerity.

The first sign of spiritual progress is to see a diamond-like bright star, when your eyes are closed. You must know the importance of the brahmarandhra centre in the crown of your head. Everything that is seen appears at this point. When you listen to the Guru with full faith, you lose interest in the material world. That is also a sign of your progress. Otherwise, what is the use of the Guru's teaching and your listening?

The various deities mentioned in Hindu literature have received importance and publicity because of your consciousness. Consciousness is not limited to your body, as it is the source of all dynamic existence. Continue doing your activities with full awareness of the value and importance of consciousness. Although vast, this world has temporary existence. It is *viveka* that helps us to look for the permanent, ignoring the transitory. When you talk of Atma, don't imagine it to be something with which you are unconcerned, as it is your own true being. What we really are should receive top priority. We love to exist and our permanent existence is called Hiranyagarbha or mahat-tattva or as the great reality. Without it nothing exists. Our love for existence is also called as the primary illusion. We know that we exist, which we love so much and wish to continue.

The manifested *Brahman* is also called *maya*, which gives us our sense of being. When we don't know our existence, that is called the unmanifested *Brahman*. How simple all this is. Our self-love appears and we love to exist. These are the Guru's words, which are heard or read by millions, but how many are really interested in them? The Guru has given very convincing knowledge that your consciousness is *Brahman*, which is present in all living beings. Shouldn't you treat it with the same importance? The body gets dropped at the end, but your existence as Atma ever remains. What does a *Jnani* know? He knows that the experience of this world is false and the only truth is the unmanifested, which ever remains.

This talk is likely to displease many, who will criticize it. But I know that what is prevailing is all ignorance and those who come here know nothing. Even my being a *Jnani* is also an illusion. I am not a *Jnani*, but a Knower of consciousness. A *Jnani* is pure *Nirguna*, although he talks a lot, full of thunder. How many are there who are really interested or earnest to know? From amongst a million persons can you point out even a single

truly interested one? Your present experience of existence is temporary or seasonal. During that short span you believe yourself to be someone as per your choice. About whom am I talking? I am giving your own information. I am stating what you really are and what you believe yourself to be. There was a time when there were no words, no meaning, no light and not even darkness. Have you forgotten that state of yours, which was eternal and valid even at this moment? The manifested is in dis-ease and the unmanifested is ever in ease. You are like a patient in this big hospital called the world. But the Guru's grace helps you realize your pure *Nirguna* nature even in that sickness. There are very few who care to know the truth; the others prefer to continue their normal life and are ready to be born again and again. They live in ignorance and await their death when it comes. Who would dare to accept all this knowledge as his or her own?

Worship your consciousness as the Guru. That will change you, and you will note the difference in you after your Self-realization. I have said here many things, out of which if you put into practice even a few, that would suffice.

THURSDAY, 10 APRIL 1980

Freedom from concepts is liberation

Is it not duality when we come to know ‘we are’? Not knowing is non-duality.

Question: Maharaj, does prayer have any importance?

Answer: Prayer has a great meaning. The listener of prayer is propitiated. You have to pray to your Eternal nature, in order to propitiate it. It is to your advantage to know that you have not yet realized. It helps to reduce the ego. We are prior to consciousness, and after consciousness there is everything. You come to know you are and you want it; that itself is devotion and love. There is no other love greater than that. If the self-love is absent, what do you want? Your devotion and love for existence itself is Maha*Maya* and the main cause for your struggle for sustenance. In this whole world, what do you love most other than your own existence?

What is absent in deep sleep and *samadhi*? As there is no consciousness, there is nothing. With the appearance of consciousness,

there is existence of everything. Our words have created many things, but in the absence of any word what is there? When it becomes known as to what this birth is, the spiritual quest is over. Try to understand any way you like, but in your absence there is nothing. You are not free as long as your concept remains. Krishna says, ‘Those who read about my deeds and achievements, and spend time in chanting and worship, they become pure and holy by my blessings.’ This world is nothing but fun and a play of *maya*. All activities are going on due to our self-love. One who is in search of God should know that God is not outside, but within the body itself as consciousness.

Lord Brahma’s nature is to create, and He is always busy in that activity. It is the nature of consciousness to appear in different forms. Our consciousness is God Hari. When the body falls, there is the *Nirguna* state. Always be aware of and be devoted to your consciousness. Our confidence in Self is Lord Vishnu. In the eternal state called *Parabrahman*, we are neither aware of our being nor of non-being. It is a state in which ‘I am’ is absent. Atman means what we are ourselves. That is our consciousness, due to which we know we are. One who becomes vigilant by the Guru’s grace has no experience of unhappiness of existence. The knowledge of your total freedom is full of love and bliss. That is your true acquaintance with your Self. Where all acquaintances dissolve, that final emancipation is called ‘Kaivalya’. But you know yourself only as the body, which is far from truth.

The individual souls have concepts based on their hearsay knowledge, and they are suffering from different kinds of pain and pleasure due to their belief. In reality, Atman is untouched by joy and sorrow. All those qualities which you see in the world are a part of the *sattva* made of the five elements. Your body itself is made of this *sattva*. This *sattva* gives inspiration to all living beings to act in this world. There is experience of happiness and unhappiness in consciousness, but not in its absence, as in deep sleep or *samadhi*. These pains and pleasures ultimately stop in Atman, which is their resting place. All our experiences are illusory, together with pain and pleasure. A Sage, who sees things as they are, is unaffected by these experiences.

All our worldly activities are remedies which help us to tolerate our beingness. What we can afford and like is pleasure; otherwise, the same is pain. What is intolerable pain for one can be most pleasurable for another. Hence, it is neither true nor false, but only imaginary. There is nothing true or false in our consciousness. Now you know what you are, but it is very difficult to be always aware of it. Never identify the formless with a form. Only then will you experience bliss of the Self.

THURSDAY, 24 APRIL 1980

Atma is beyond pain and pleasure

When we don't know whether we exist or not, that state is called Parabrahman. We are Atma, due to which we know our existence. Our knowledge of existence can be called the knowledge 'we are'. The presence of Atma expresses itself as our sense of being. Although we love to exist, we cannot tolerate it easily. We try to forget our existence by getting involved with some activity. Only the Guru's grace can help a disciple to be at ease with oneself. In reality, consciousness is full of love and bliss, as experienced with the Guru's guidance. Your knowledge of existence merges into the ultimate state of aloneness, which is called Kaivalya. It means getting absorbed in the divine essence. At present you believe yourself to be your body, which is a misconception.

People suffer a lot by believing in heard and read concepts. In reality, Atma is beyond pain and pleasure. All the qualities of the world are contained in *sattva* made of the five elements. The inspiration for living

comes from this *sattva*. It is the source of consciousness, in which pain and pleasure are experienced. When consciousness is dormant, there are no experiences, as in deep sleep and *samadhi*. Happiness and unhappiness finally merge into Atma. All experiences result from *maya*, and they are good or bad. The knower of consciousness remains unaffected by them.

World is full of activities, as individuals cannot be with consciousness without doing something. The experiences which we like make us happy, and all dislikes lead to unhappiness. One’s experience of pain may become pleasurable for another. The reason is, it is neither true nor false, but just imaginary. Your consciousness is beyond true and false. Although consciousness is your own, it is difficult to be with it without thoughts. That is called meditation, which is a must. Never believe yourself to have a form, so that you can experience bliss of the Self.

THURSDAY, 1 MAY 1980

Don’t be like the body and become so small

You are in bondage due to your body-identity. I am free of that bondage. Our consciousness, due to which we know our existence, is the beginningless implicit faith. The Knower of this faith becomes free of time. Then, the changes in the body and its problems do not affect Him. This faith is always steady and unchanging. One who is a master of the *Yoga* of Atman is a great *Yogi*. He is unaffected by the experiences due to bodily existence. Even in the absence of the body and the five elements, the faith is ever present. As a Sage is its knower, He is free of birth and death. The individual soul also has faith, but it is for a short duration. Despite innumerable activities of the mind, the knowingness is continuing unaffected and safe. Similarly, the calamities of the world don’t affect a Sage. Whatever thought that occurs to Him, the same turns into a reality. ‘Oh Guru, due to awakening by your grace, there is rejoicing in and out.’ Your faith is in the body, which is not in order. You are in darkness due to

your constant remembrance of the body. Due to the Sadguru's awakening, there is a soothing cool light. The Guru's words are, 'You are not the body, but pure consciousness and you are like space.'

Get fondly attached to your consciousness, calling it as pure *Parabrahman*. All seeing happens due to it, but it is itself invisible. In the expanse of awareness, there are innumerable worlds due to which you experience bliss of the Self. Don't be like the body and become so small. In this world you do so many things, but ultimately you die as a body. You are the Knower of the three states of waking, sleep and knowingness, but you have forgotten being the Knower and you got bound in what is known by you. Prior to the body experience, you were full in all respects. That state was without a beginning; it was extraordinary and was called *Paramatman*. In spite of that, you cannot think yourself as something other than the body. Only a rare one wakes up by the Guru's words and attains that Eternal faith. Then He is full of bliss of Self.

Your consciousness is so minute, but worship it as *Brahman* and it will assume its true form. Don't forget that your consciousness is the seed of the Ishwara-consciousness. Don't be lazy, as there are no efforts involved here. You must have full faith only in the Guru, and you should have the inner faith to worship consciousness as God. As a mark of our meeting, remember your consciousness as Balkrishna. Only do one thing; don't forget that your consciousness is the form of *Jnana* eva.

SATURDAY, 2 AUGUST 1980

When self-consciousness is not, unconditioned is

The individual soul is full of movement, which indicates the consciousness in it. This consciousness has the love to exist. Our consciousness is openly felt and it cannot be said to be asleep. The consciousness is one only and it is the entire manifestation. But you believe yourself to have a separate form; hence, the counting of forms begins as one, two, etc. You must remember that I am talking about your consciousness, because of which you know you are.

Due to consciousness, you come to know your activity which is in relation to various objects, but *Parabrahman* is free of everything. The consciousness contains the world and the latter is full of everything. The atomic consciousness is so small, it cannot be measured. Still it contains the whole universe. There is appearance of the world because of consciousness,

but the latter remains aloof. Our knowledge is of two types. The first is of the things that are apprehensible by the senses and mind. This knowledge can be forgotten, but what is not apprehensible by the senses and mind cannot be forgotten. This will be clear to one who is not the body but the consciousness.

The subject that we are talking about now originates from the Self, and these words are indications of it. Although it appears that I am talking, it is only a spontaneous happening. There is no use of intellect in it. Consciousness does not remain the same, but its expression changes. A *Jnani* is without self-consciousness, and the consciousness is all-pervading. We know our existence without use of any words. With interest in spirituality you come here, but you cannot expect any welfare thereby. You can only know the cause of your existence. There is no profit other than knowing the origin of your consciousness. As long as you have desires for worldly objects, you will not be able to realize the Self.

The listener of these talks should be able to observe a transformation in him, finally resulting in his dissolution. That is real knowledge. The body-identity which is initially present should finally vanish. After listening to a Sage, when one returns home, there should be a feeling of release and freedom. The freedom from all news including ‘I am’ is the Unconditioned. As long as you know you are, there will be desires along with pain and pleasure. If you ponder over this subject, there will be an end of all thoughts. The knowledge of *Brahman* is nothing other than to know what we are and how is our beingness. When we don’t know we are, there is absence of the whole world. The memory of your body gives you your taste of existence. All your requirements are only as a man or a woman. Without body, what are your requirements? Your consciousness should really be without the memory of the body. When you don’t know your existence, is there any universe for you?

THURSDAY, 13 NOVEMBER 1980

Worship none other than your consciousness

Question: How to realize God?

Answer: By ardent desire, your consciousness itself will be transformed into God. In order to know God fully, you have to be God.

Question: How to be single pointed?

Answer: By becoming one with consciousness.

Question: Why has all this happened?

Answer: Who should ask this question? And to whom? There was none other than you, none is, and none will be. The three worlds are in this body. The body is made of food material. If your consciousness is not, is there any world? Your consciousness has appeared spontaneously and it is the

incarnation of God. The world and its content are true only if your consciousness is present; and, in its absence, there is nothing at all.

The single pointedness is already in you. Only give up looking outside. Without desires and cravings, you are already single pointed. You are born but you have no true knowledge about your own Self. Call your consciousness as Guru, as Ishwara. By constant repetition, remember it. The same Atman was called as Rama, Govinda, Hari in ancient times. Here, Atman means your own consciousness. Only be aware of yourself without giving attention to anything else. There is no goal, no path, but only consciousness to be aware of. A true disciple or a *Sadhaka* has no form other than consciousness. He has no body. Don't do anything, but try to be without words as much as possible. One who identifies with the body but desires liberation, is called a *mumukshu*. He has been told to worship Gods and Goddesses for purification. For you, it is enough to find out since when and how you became conscious of your being. One who is not the body doesn't need any spiritual practices. Don't worship anybody other than your consciousness. It is the God of all Gods. Remember that waking, sleep and your consciousness are one only and then meditate. The appearance of these three is called your birth. What else is there with you, due to which you experience the world? The Eternal Truth cannot be witnessed. It is only the transitory that can be witnessed. The three qualities of *sattva*, *rajas* and *tamas* make Gayatri. All talk is her.

God does not do anything. Self-realization happens only once, and there is no need for its repetition. As long as you hold on to your body as your identity, you cannot know your Self.

Question: Maharaj, without formal initiation can one be disciple of a Guru?
Answer: Guru and disciple are only names and not forms!

SUNDAY, 16 NOVEMBER 1980

Who comes to know his being?

This mundane existence is full of *maya*. Because we are not sure what we are, the mundane existence appears to be real. Without knowing the wrong, we cannot be certain about the right. What is certain, and the fixed, is the Self. If there is certainty about *Paramatman* and the mundane existence also is attractive, its nature becomes divine. The mundane existence is ignorance, which means there is nothing. It is our ignorance to believe in the existence of what is not. To assert what really is, is knowledge. Time decides the truth of the matter. What is true becomes clear as true and the false as false. You will forget all that, which you have to try to remember.

In order to see an object, it should be there in front of you. But if the object goes out of sight, will there still be its name and form? Hence, Krishna says that this mundane existence is an illusion. What is seen is also nothing. As long as we are not established in the Self, this play of *maya* will continue. One may be an expert of some art; one will be a knower of that

art, which is knowledge with an object. It is not objectless knowledge. This knowledge is due to the five senses. As long as we are not sure what we really are, the individual consciousness will be sorrowful. In reality, there is no true knowledge, not even the slightest. When one eats the seeds of dhatura (thorn-apple), he gets hallucinated and sees variegated visions. Who comes to know all this? You are imagining a form for yourself, but does the true Knower have any form? By nature, a *Jnani* is neither a friend nor an enemy of anybody. He is neither a father nor a mother of anybody. We sense our own being or we come to know 'we are'. As long as we are conscious, we come to know 'we are'. This knowledge is because of the Self, which is beyond all true-false. It is called as *Parabrahman*, *Paramatman*. We have knowledge because of our consciousness. The Self is responsible for all our experiences. Everything happens because of That. It is like seeing things under hallucination. That which is false has no up or down. *Paramatman* is aware of the consciousness and whatever happens. Although *maya* means nothing in reality, we see all the skills in its expression. Our consciousness has all the skills, and the same appear in various ways. But there is no profit or loss in it. To be is full of fun. In *Satchidananda* this memory 'I am' has spontaneously appeared. In it there is no 'one' or a particular person.

After Self-realization, none is seen as good or bad. There are only blessings for all. All are seen equally without any difference. All are helped equally. The ignorant are in a delusion. This gives rise to fear. In an advanced stage, prior to Self-realization, one has to come face-to-face with misconceptions of various kinds. But one who is firm in one's conviction as *Paramatman*, overcomes all difficulties to attain the Self. When we say we are, it is the *Paramatman* in us who is aware of His being. Due to consciousness one has to face all kinds of illusions, even as great as the sun. But just as the illusion has a rising, it also has a setting. All the activities of our knowingness happen by individual consciousness and senses. The purpose of all activities is to sustain knowingness. The individual consciousness has knowledge, when there are objects to know, but the objectless knowledge is beyond it. The individual consciousness originates in *Paramatman* but sets It aside to assert its independent existence. With the growing conviction of the Self, the individual consciousness loses its

firmness. One who develops the conviction that one's consciousness is due to *Paramatman* only, such a One succeeds in getting rid of all misconceptions.

Believing in the individual consciousness, if you consider a time-limit for *Paramatman*, it is a gross impropriety. Using consciousness, if you measure the virtuousness of the Self, it is detrimental to *Paramatman*. If you try to transfer the pleasure of consciousness to Self, you will make *Paramatman* unhappy. The flame of Atman is a great reservoir of religious merit. By using your consciousness, try your best to achieve it.

Wherever you may be, never miss your meditation on the Sadguru. The Sadguru is your own Self and full of the light of knowledge. It will be foolish to forget Him and go after Gods and Goddesses. Never entertain different concepts and damage yourself.

Glossary

A*jnana*	Ignorance
Ananda	Bliss
Anugraha	Initiation
Ashram	Residence of the Guru
Atman/Atma	Self
Atmananda	Bliss of the Self
Atmaprakash	Light of the Self
Beingness	Consciousness, I amness, our sense of being
Bhagwan	God
Bhajan	Singing devotional songs
Bhakti marga/}	The path of
Bhakti Yoga}	devotion
Bodhisattva	The essence of intelligence
Brahma	God as creator
Brahman	The Ultimate Reality
Brahmasutra	Cosmic mind
Brahmin	Hindu priest
Brahma-randhra	Aperture of Brahman at the crown of the head
Chitta	Individual consciousness or inner mind

Chaitanya	Consciousness
Chakra	Plexus (muladhara, swadhishtana, Manipur, anahata, vishudha and ajna)
Chidananda	Consciousness-bliss
Child consciousness	Pure consciousness of a child
Dhyan	Meditation
Dharma	True Religion of the Self
Guna	Quality
Hara	One of the names of Lord Shiva or Shankara
Hari	One of the names of Lord Vishnu
Hiranyagarbha	Cosmic intelligence, Universal consciousness
Ishwara	God
Jagadatma	The Supreme Being
Jagruti	Waking state
Japa	Repetition of mantra or of holy name
Jiva	self/individual soul
Jnana	Knowledge, consciousness
Jnana Yoga	*Yoga by receiving knowledge*
Jnani	A Sage
Karma	Action
Kundalini	Primordial energy at the base of the spine
Madhyama	Unspoken word
Mahasamadhi	Dropping of body by a Sage
Mahatma	Great soul
Mahat-tatva	The Great Reality, Supreme consciousness
Mantra	The words heard from one’s Guru during initiation
Maya	Illusion, The illusive power of Brahman

Moola-Maya	Primary illusion
Mumukshu	Spiritual seeker
Nirguna	Unmanifested, Attribute-less
Nirvana	Final dissolution, passing of a Sage
Nirvikalpa	Without modifications of mind
Nisarga	Nature
Om	The unstruck sound during the manifestation
Parabrahman}	The Supreme Reality
Paramatman }	
Prakriti	Cosmic substance
Pranayama	Yogic control of breath
Pranava	Unstruck sound, Om
Prarabdha	Destiny, stored effect of one's past actions
Purusha	The Cosmic Spirit Rajas}
Rajo guna}	One of the three qualities, restlessness, activity
Sadananda	Always in bliss
Sadhaka	Advanced (earnest) seeker
Saguna Bhakti	Idol worship (Saguna means the manifested)
Sahajawastha}	
Sahaja State}	The most natural state (of a Jnani)
Sahaja Yoga	The easy Yoga
Samadhi	Oneness with Self
Sarvatma	The Self in all, the Cosmic Self
Satchidananda	Existence, consciousness, bliss
Sattva	True essence, one of the three qualities
Shakti	Vital energy
Shiva	God as destroyer

Siddha	A perfected being Tamas}
Tamo guna}	One of the three qualities claiming doer-ship
Vaikhari	Word spoken
Vaikuntha	Abode of Vishnu
Vasudeva	One of Krishna’s names
Veda	Ancient Hindu scripture
Videhi	One in body-less state
Vijnana	Beyond knowledge, Principle of pure intelligence
Vishnu	God as sustainer
Vishwambhara	Universal God
Vishwatma	The Supreme Being
Viveka	Discrimination, Right understanding

About the Translator

Mohan Gaitonde, a Science graduate from Mumbai University, was an atheist until December 23, 1958, the day his father passed away. That was the day when he first became aware of his ignorance.

His intense introspection brought up two profound questions and one determination: ‘Why am I here?’; ‘What is the purpose of this existence? Is it real?’ and ‘I must know everything that is worth knowing.’

The search for a Guru began and a dozen of them were seen. Most of them were themselves in darkness but were kind enough to show light to others. The search continued until March 1976, when his eldest sister took him to meet Shri Nisargadatta Maharaj. She was not a resident of Mumbai and lived 600 km away in the south. She had read about Maharaj in a Marathi magazine which was published as a special issue on Maharaj’s 75th birthday.

With that visit, Mohan’s outward search ended but not the inward. Maharaj freely offered all His knowledge in very simple words, without any reservation. “He was more interested in seeing us free than in our interest in total freedom.”

Mohan was one of the disciples during the first two years and became an evening translator from 1978 to 1981. Maharaj’s disciple Dr. N. Vanaja had kindly arranged for a tape-recorder, but many a times there would be no blank tapes to record talks on. Hence, Mohan started carrying tapes in his pocket for recording every word of the Great Master. Those rare recordings were finally to lead to the publication of *Nothing is Everything*.

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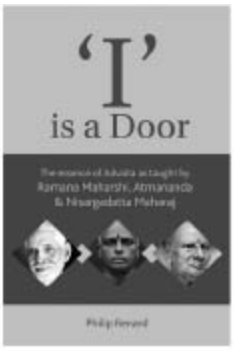

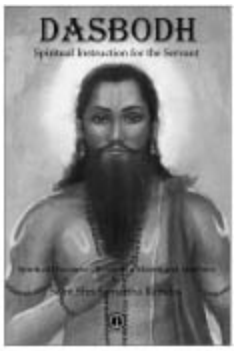

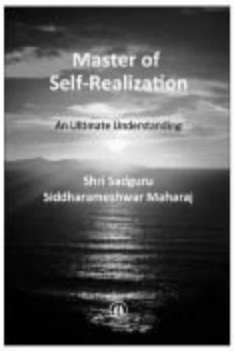

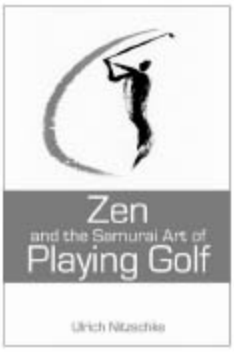

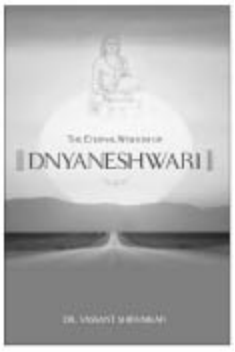

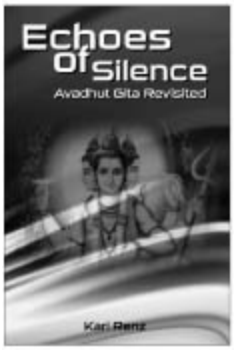

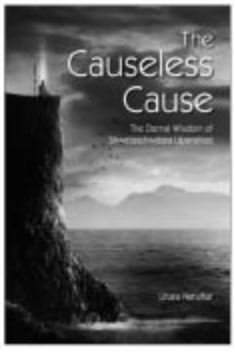

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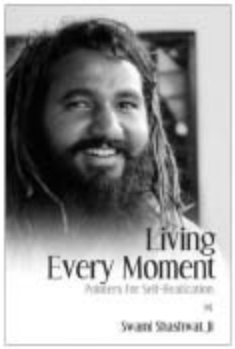

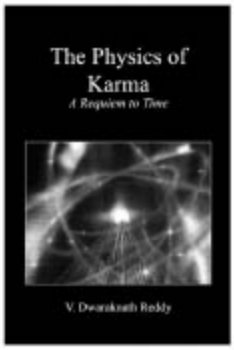

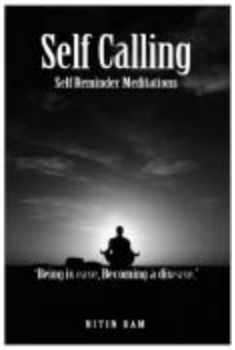

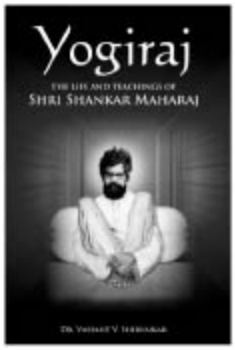

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